

THE LUTHERAN

“Stand fast in the liberty wherewith Christ hath made us free”

A CALL TO PRAYER



“THAT we recommend to all our pastors and congregations that the First Sunday in Advent be set aside as a time of repentance and prayer, to the end that we may be delivered from the fear of our enemies and granted divine aid in the restoration of righteousness and peace throughout the world.”

“THAT St. Andrew's Day, November 30th, be set aside as a Day of Prayer for our chaplains in the armed forces, that special prayers be offered by all pastors in their respective churches on that day, and that the President of the Church issue a call to that effect.”



“These resolutions were adopted at the Louisville convention. As president of the United Lutheran Church in America I appeal for the devout attention of our congregations and pastors.

“F. H. KNUBEL”



Undertaken and Accomplished

Chaplain and Mrs. Schaertel Solved a Difficult Situation

Dear LUTHERAN:

It is almost three months since we left Camp Polk, but only last week we heard that the little Sunday school in the "Lee Hills Officers' Project" is still thriving. That was good news, because it was the children who started it, and the children are keeping it going.

There was no way for my wife to get our four children to Sunday school on that first rainy Sunday in April that we spent in our new home in the officers' project. The town was a good three miles away over roads covered with mud like thick soup; so Sunday school was held at home. Two of the neighbors' children came over to play, and they were invited to Sunday school. Then our children thought it was just splendid to have a Sunday school in the house and told their friends about it.

The following Sunday about ten came. But this didn't satisfy the children, so they and their friends drew posters and took them everywhere in the project and gave them to children and parents, inviting them to come to the Sunday school. The attendance jumped to twenty-five. By this time we had Sunday school helps of various kinds: a field organ for music, and three teachers: Mrs. Mary (Brasted) Ingram, Mrs. Xavier, and Mrs. Turner. The children were divided into classes according to age, and met in the various rooms in the house. The enrollment increased to forty, and the average attendance was thirty.

Mrs. Xavier and Mrs. Turner are Lutherans, and Lutheran Sunday school material is being used. There are children of all denominations attending. The enclosed letter from Mrs. Xavier shows how the school has advanced.

The picture was taken the last Sunday we were there. I am sending it to you with this little explanation because it seems to me that under present conditions there are many places where similar Sunday schools could be started just as easily. Children love religion and need only a place and a few interested teachers to tell them about God to satisfy their thirsty little souls. Today many families are uprooted. The religious training of little children is apt to be neglected. If a better world is to be built in the years to come, they will be the ones that must do it. They cannot do it without God.

Often there is not a church near by. When children are seen playing on Sunday mornings there is an opportunity for some Christian mother to hold a Sunday school for three or four or more. She will find the youngsters responsive.

ELMER G. SCHAE TEL, Chaplain.

A letter from Mrs. Xavier to Mrs. Schaertel reads in part as follows:

"We are still continuing with Sunday school. Did I tell you that we have it at the school now? We have so many children that we have to use both buildings now. I think the roll is about sixty, and we have seven teachers. The Baptist Church began a Sunday school



*Happy Because They Have
a Sunday School*

in the afternoon. We discovered that they did not know about our efforts; so now they are helping us. They brought all their new material, so we fill in with that when ours doesn't go around.

"We are going to have a teachers' meeting Tuesday afternoon, as we have a few details to iron out. One thing the Sunday school has done for me is to aid me in knowing a lot more people than I did. We got a new Mrs. Perry this week who was wonderful in leading the singing, etc., for the primary group in our building. She was so glad to be asked to come and teach. It is thrilling to come across such people.

"I guess this is a rather inadequate report of the Sunday school that you started; but I want you to know what you started when you began this work.

"Mrs. Behrick said several have asked her about an adult class. I plan to get down to work on a course in Mark that would be good for a group like that. It seems to me that adults should be able to organize their own class, for we have our hands pretty full with the children. With a set course, anyone could be a leader.

"ELNA XAVIER."

THE LUTHERAN

The Official Organ of the United
Lutheran Church

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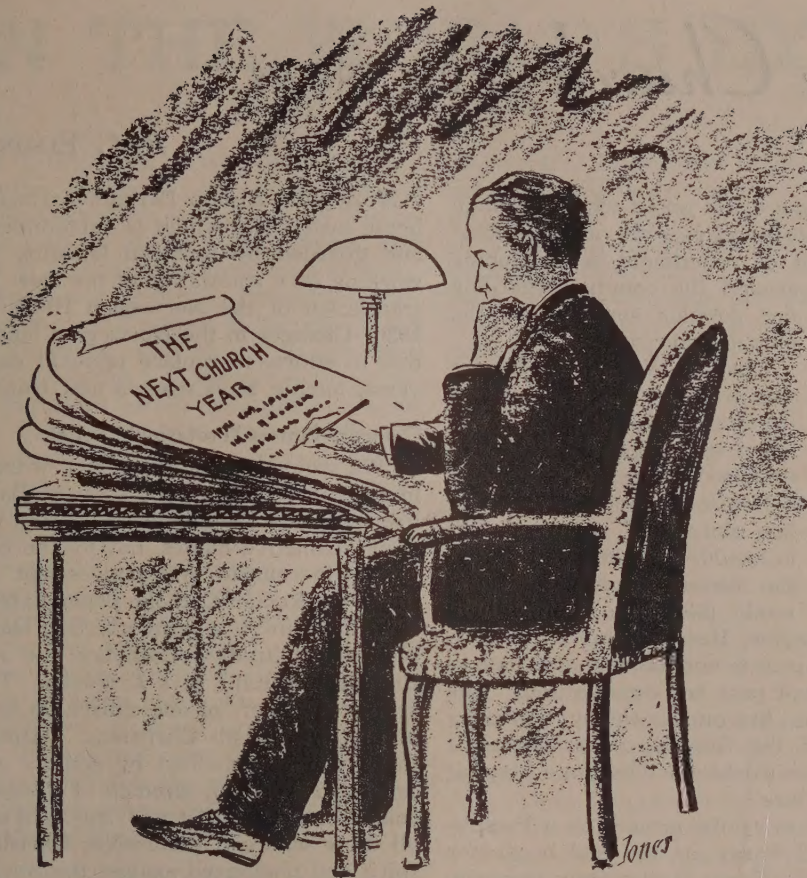
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For U.L.C.A.'s Members

OUR biennial conventions can be said to differ in what one might call their courageousness. We mean by that term the heart to face discouragements, the intelligence to know there is a way of survival and the faith in God's gracious favor that dictates going forward. In our opinion the meeting last month in Louisville is entitled to the label *courageous* on all three counts.

Let's catalog discouragements. On the list are orphaned missions, hostile governments, expelled missionaries, disturbed parishes, grief and questionings due to war, and more than the usual boldness on the part of the world, the flesh, and the devil, who seem to sense an opportunity to silence prayer, stop public worship, and lose religion in the mazes of secularism.

The Louisville delegates learned of these, and in effect declared, "We will not lose heart." Inspired by the example of a long line of defenders of the faith of whom Henry Melchior Muhlenberg was the first, and convinced that the victories of the Cross could be repeated in this generation, they refused to yield to fears.

They used their heads. Said the Foreign Board, "We will keep our lamps burning in readiness for the call to enlighten zones of dense darkness when fighting ceases." Said the Board of American Missions, "We will double our contacts with communities in which thousands have sought employment." So with all agencies: none saw reasons to quit. None felt that its intelligence under

prayerful leadership was insufficient to discern and employ the means to solve whatever problems present themselves.

The Church as a whole voiced at Louisville its inspired confidence in the power of God unto salvation which is delivered by the ministry of the Word and Sacraments. For the first time the plan was adopted to meet all the members of the U. L. C. A. face to face in their accustomed places of worship. We each will have our Lord with us as we are assembled in His name, and He will direct our ways. Month by month, as the program calls us to the fields of duty, we will go forth to serve.

Here again the inspiration of a past leader made itself felt among the delegations from the synods. The decisiveness of Father Heyer expressed in his response, "I am ready now," was linked with the missioning urge of Muhlenberg to plant the church. There was in the convention a sense of preparedness which found expression in memories of the lives of past leaders but which looked into future achievements. At no past convention was this power to achieve more definitely in evidence. Each man saw his call for approaching duties.

Thus surely we shall put to confusion the enemies of the Cross and defeat evil in its several forms. Not one, but all. Yet all for one and each and all in close communion with Him Who gave Himself that each and all who believe on Him shall inherit eternal life.

The Church in the News

By G. ELSON RUFF

Praise and Ammunition

THERE seems to be some doubt about which chaplain first said, "Praise the Lord and pass the ammunition." Furthermore a good bit of resentment is developing around the country regarding the popular song which the phrase inspired.



Chaplain William A. Maguire was front-covered on *Life*, in the issue of November 2, as the "man who inspired the best of this war's songs." The captain, a Roman Catholic navy chaplain since 1917, admitted that he couldn't remember uttering the historic words, and certainly passed no ammunition.

His ecclesiastical superior, Bishop John F. O'Hara, then stepped into the papers to emphasize that Chaplain Maguire certainly did not pass any ammunition. "For a chaplain to man a gun, fire on the enemy, would be as much a violation of the Geneva convention as it would be for a Red Cross worker or those on a hospital ship," stated Bishop O'Hara.

Fame's bright beam has swung around on a Presbyterian, the Rev. Howell Forgy, as the real originator of the phrase. Lieutenant Forgy, now a navy chaplain, was a pacifist until 1940.

At any rate, theatrical performers coming into New York, after filling engagements in various parts of the country, report that church people are putting pressure on vocalists to cause them to desist from singing the "praise and ammunition" song. They don't like it because "it mentions religion and killing in the same breath," singers report.

German Pastors in the War

THERE is nothing trivial in the report regarding German pastors on the firing line. Out of a total of 18,047 clergymen of the Evangelical (Lutheran) Church in Germany, 6,687 were enrolled in the armed forces as of last May, together with 1,022 unordained assistant pastors. Of this number 689 have been killed in action, according to information received by *Religious News Service*.

Public Opinion in Norway

EINAR LOTHE was the Norwegian pastor who accepted appointment as bishop of Trondheim at the hands of Quisling. He was warned by his fellow pastors that his position would not be honored.

By cable from Stockholm it is reported that Bishop Lothe has suffered a nervous breakdown and has asked permission to retire. A mere handful of people have been attending the services at which he has preached, garbed in uniform, in Trondheim Cathedral. Townspeople have treated him for months with "icy disdain."

Frequently, after entering a crowded street car, Bishop Lothe has soon found himself the only person left aboard.

Meanwhile Bishop Berggrav remains in his country home near Oslo, which is surrounded by barbed wire and guarded by fourteen Quisling policemen. He is working on a translation of the New Testament. Latest translation of the Norwegian Bible was completed in 1930. Changes in the Norwegian language in a decade, due to efforts to replace regional dialects with a universal tongue, have made a new translation urgent.

Catholics Protest "Protestant" Label

"We would welcome the day when the members of important denominations such as Baptists, Methodists, Presbyterians, Lutherans . . . would call themselves by their distinctive names, not by the collective and altogether inaccurate and nondescript term *Protestant*," states the Roman Catholic paper *Extension*.

"Protestant" is a term which at least in the past represented "hatred of Catholics and antagonism to the Catholic Church," says *Extension*. Today, "though we are not members of one church, at least we are all one in that we are all Christians." After the war is over there will be an effort by godless men to destroy all organized religion, predicts *Extension*. "If that day comes, and we fear it will, the fight can be won only if all those who call themselves Christians are united in spirit and phalanx against the common foe."

Extension particularly dislikes the classification as "Protestant" of all Americans who are not Catholics or Jews. "Why should a man claiming no specific denomination be designated as a *Protestant*?" questions *Extension*, referring to a recent ruling to this effect by the War Department.

Analyzing the Times

ON one day each month the students at the Presbyterian Seminary in Chicago will have no classes, but will spend the day in a searching analysis of the present period, reports the *Christian Century*.

Dr. Cotton, seminary president, states that we are in a revolutionary period of history, of which the war is probably a secondary symptom rather than a primary cause. The future may witness the destruction of much of the heritage we regard as priceless, he believes.

The ministry must sense the dimensions of the crisis. Therefore, a day each month will be given to discussion and interpretation of the present situation. On the first day devoted to such study a paper was read by a member of the faculty, followed by criticism and debate, and then followed by small-group discussions.

"WAAH"

ANOTHER women's patriotic organization, to be called the "Women's Auxiliary for the Aid of the Home," is proposed by the president of Notre Dame University, the Rev. Hugh O'Donnell. Mothers and wives can be of greatest service by remaining at home and living up to the Christian ideals of womanhood and motherhood, he states. Roman Catholic clergymen have been outspoken regarding enlistment of mothers in war industries.

IN THE WORLD'S EYE

By JULIUS F. SEEBACH

When Spain was in the hands of the reputed godless Loyalists, nothing was too bad to be said concerning their outrages against religion on the part of the princes of Holy Church, the Nationalist followers of Franco and the Falangists. Yet in that time, the first years in many decades, the long-persecuted Protestant groups had freedom under the protection and respect of these so-called Bolsheviks. Their churches could be out on the main streets instead of being forced into meagre quarters on back streets and alleys, and forbidden public notice of their services, and bells to summon their worshippers. The Spanish Protestants must now mourn anew their short-lived liberty, because not only did the old restrictions return with the defeat of the Loyalists, but now they are rapidly multiplying. Protestant worship is entirely forbidden in most towns; the Protestant church in Malaga has just been closed; even where chapels are still open they are threatened with the stopping of public services at any moment without right to appeal. All Protestant schools have been "provisionally suspended," without any chance of being reopened—at least "not until all state schools are efficiently reorganized," and the word for that is "manana" (tomorrow). If Protestant parents, anxious for the education of their children, send them to the state schools, a Catholic certificate of baptism is demanded of them.

It Is Natural that we should bewail the ship tonnage losses of the United Nations. They pose a serious problem in the world conflict. Yet the losses are not one-sided. The Axis nations of the West—Germany particularly—have been losing much more heavily in proportion. Before July 1942, 223 supply ships had been sunk or captured, and 135, including warships in both categories, severely damaged, mostly in the North Sea. They totaled more than 1,000,000 tons. The ratio of loss has quickened considerably since then. Inasmuch as this shipping was being ventured to relieve the overburdened railway system of all Central Europe, the loss is doubled in significance, and the strain is being increased still more by the growing bomber attacks of the United Nations upon the Axis railway lines and equipment. Japan has also begun to feel keenly the loss of shipping and of land transportation, and her losses are increasing more rapidly than those of the Axis nations in Europe. That is their worry; we have enough of our own.

Nature, a British science journal, recently disclosed a process used by two research workers in the laboratories of the London Metropolitan Police to restore legibility to charred documents. Knowledge of the process should be valuable in this period of threatened incendiarism, and may find many uses in course of time on this side of the Atlantic. The chemical applied in the process is chloral hydrate, the very thing criminals employ to drug victims, and commonly known as "knockout drops." In the treatment described the charred documents are covered with a 25 per cent solution of chloral hydrate in alcohol, then dried at 140 degrees Fahrenheit. This is repeated until a mass of chloral hydrate crystals form on

the surface. In the final treatment 10 per cent of glycerin is added to the solution. After being dried again the document will be legible and ready to be photographed—a necessary part of the procedure, because of the fragile condition of the manuscript. The process works equally well with printed and typewritten documents, and, when reading matter is registered on both sides of a page, both will be restored to equal clarity.

Russia is so concerned over the education of her children, says Maurice Hindus, that the late gathering of potatoes, cabbages, beets and carrots must be performed by the women and old men, so that school hours shall not be lessened or interrupted. However, it is a fact that the opening of school was delayed one month for the help to be afforded by public school students in the earlier harvests. Yet attendance upon their schools is not a time of ease and absorption in intellectual pursuits. For days before schools opened the pupils, led by their teachers, thoroughly cleaned the schoolhouses and, because there are now no janitors, they continue to keep the buildings in order and repair in every detail, even to the heating of the schools. All of this work must not interfere with their studies. This is a hard task, because, most of Russia's available coal being in the hands of the Germans at present, the schools must be heated with low-calory peat and quickly-consumed wood. In places like Moscow the wood is brought in by barges and trains, but must then be carried into the schools by pupils and teachers out of school hours and cut to fit the furnaces. If the school children of the U. S. A. are inclined to grumble over their lot during this winter, they might take some time out to think over the situation of their Russian companions.

England's George VI is by way of being a farmer. The lovely grounds surrounding Windsor Castle have been freely dedicated to the call to make England, as far as possible, self-sustaining. Of its 541 acres of beautifully-groomed land, 300 are now under intensive cultivation—109 acres of wheat, 70 of barley, 35 of oats, and the rest in potatoes and root-crops for the livestock. Only the king's famous dairy herds have been kept at full strength, and their milk is contributed for public use. His carriage horses now mow the hay and draw carts; the herds of beef cattle and pigs have been greatly reduced to provide needed meat; the famous red and fallow deer, once free of the whole area, are now confined to a small plot of unproductive ground and their numbers reduced from 1,000 to 100, also for purposes of food. The Great Park is now further to be given over to wheat-growing to the extent of 1,500 acres, its first touch of cultivation in many centuries. This kingly enterprise is one of the reasons for England's "miracle harvest" this year, and furnishes no inconsiderable part of England's reclaiming of 6,000,000 acres to food production since the war began. Britain's food problem can be measured by the following ratio: Britain, with 94,279 square miles of territory, has to feed 498 people for each square mile; the U. S. A., with 3,022,387 square miles, has to feed 44 people for each square mile.

Washington

BY

OSCAR F. BLACKWELDER AND

RALPH W. LOEW



BLACK AND WHITE

ONE of Washington's most colorful and historic Sunday afternoons was that day when Marian Anderson sang to the thousands who gathered along the Mall to hear her concert. She stood on a platform built in front of the Lincoln Memorial instead of on the platform at Constitution Hall. It was all caused by a controversy concerning the race question, which question now raises itself so frequently. We remembered all of this when the Black Hills Passion Play recently came to the city and gave performances for ten days. This time there were colored people in the same Constitution Hall, numbers of them, and the Christ of the Passion scene could look down on all "God's chilluns," instead of just some of them. Now there are reports that Marian Anderson will sing in Constitution Hall in the spring, if racial barriers are dropped for all concerts.

ANOTHER BARRIER

THERE'LL be few objections over the old rule discovered anew during the days that the Passion Play was in town. The children were the loudest objectors. During the first performances a camel and a donkey appeared as a part of the throng on Palm Sunday. They added authenticity to the scene. But there's a rule about animals on the stage of Washington's only large concert hall, and so for the remainder of the stay in Washington the animals led a disconsolate existence in a nearby barn.

THE KING OF DENMARK

It was our privilege to join in a government broadcast on the birthday of King Christian X of Denmark. And this is what was sent: "We Lutherans in America are deeply appreciative of the Lutherans in Europe today who have suffered and given glorious example in the cause of political and religious liberty. On the King's seventy-third birthday I am happy to send this greeting to him as a fellow Lutheran. I believe I speak also the sentiments of the people of America in congratulating him upon his courageous attitude during these difficult days."

WILLIAM TYLER PAGE

THE author of *The American Creed*, the Churchman of the Capitol, the truly "elder statesman," has gone. Last December he celebrated his sixtieth year of continuous service with the House of Representatives. He was only thirteen when he left a Frederick County, Maryland, farm to be a page in the House. Speaker Champ Clark often said jokingly that he was born in the Capitol. He was Clerk of the House for many years, latterly clerk of the minority party, and then was elected emeritus clerk for life. A large man in body and mind, a devout and intelligent Christian with amazing gifts of

friendship, he rose to his heights as he would close an address, with a dramatic pause, straighten up like a young soldier, and recite his *American Creed*. He was a gentleman, a scholar and a great American.

PENTAGON NOTES

THE gradual completion of the world's largest office building has occasioned all manner of stories. A building which will eventually house forty thousand people is a tremendous building, and the average onlooker is astonished at the size and complexity not only of the building but of the maze of roads and bridges leading to its various entrances. . . . Originally scheduled to cost \$37,000,000, that figure became an object of great discussion. Yet the construction continued, and the general impression was that the cost would be somewhat lower. Now Congressional estimates claim a total expenditure of \$70,000,000. . . . One section of the building is windowless, a solid block which has been constructed to house documents and treaties and filing cases after the war. . . . Defense officials are alarmed at the size of the structure, since it makes an excellent target, located as it is so near the river front. . . . The comment of Will Rogers over another of Washington's large government buildings is appropriate. Said the genial wit, "It reminded me of the Texas border, with windows." . . . A Western Union boy is reported to have entered the Pentagon Building to deliver a message. It took two hours for the boy to find his way to the desired office. By that time he had become a second lieutenant.

DEAN THURMAN

DR. HOWARD THURMAN is dean of the chapel at Howard University here in Washington. He recently pointed out that in studying the Christian contribution to world problems today we face a dilemma, because many men build their thinking on half truths—"namely, that the world can be made good if all the men in the world as individuals become good men. This is only a half-truth. Many men have found that they are caught in a framework of relationships evil in design, and their very good deeds have developed into instrumentalities for evil. It is not enough to save the souls of men; the relationships that exist between men must be saved also. . . . To approach the problem from the other angle is to assume that once the relationships between men are saved, the individual men will thereby become instruments of positive weal. This is also a half-truth. The two processes must go on apace or else men and their relationships will not be brought under the judgment of God. We must so order the framework of our relationships that good men can function in it to the glory of God."

War and Christianity

The Address of PRENTICE COOPER, Governor of Tennessee,
at the Laymen's Banquet at Louisville

AS AMERICA becomes more deeply involved in the great world-wide conflict of today, the Christian is confronted with an endless series of complex questions. Among these are—Can practicing Christians go “all out” for war—and still be Christians? Can we systematically try to inculcate hatred for our enemies into the minds of our people and yet believe and practice the words of the Bible that “thou shalt love thine enemies”?

I doubt if any one man can answer such questions for other men. Each of us must make decisions on such things for ourselves and, by the very nature of our way of life, we shall respect the decisions of our fellowman on the same questions—regardless of how wrong we may feel our neighbor's decisions are.

From time immemorial men have had to struggle for their faith, and no matter what that belief might have been, it seems that the possessor of the Christian faith has had more battles to fight than the believer in any of the other religions. This situation was even true when the early pioneers came to America and settled in this, our own country. They had to organize their communities—some labored on farms, others became merchants, and some at the village forges. This comradeship of all the early settlers made them aware of the need for a closer fellowship, and they found that best within the church; hence, they established their churches and built their schools in which they might bring up their offspring in the Christian faith. This called for sacrifice and hardship, but our forebears were willing to pay the price, realizing what it meant for better citizenship and the future of America. Among those who laid the foundation for the church of today was a Lutheran, Henry Melchior Muhlenberg—pioneer, statesman, and patriot—whose sons and grandsons have contributed much to America and her ideals. In culture, education and ability, each of the Muhlenbergs ranked among the foremost in his respective day. One son was Washington's favorite general; another was the first Speaker of the national House of Representatives; and a third was a distinguished botanist and first president of Franklin and Marshall College. All three based these outstanding abilities upon their earlier careers as ministers in the Lutheran Church.

Two Pioneer Purposes

History records that the early pioneers took their place in the struggle to maintain not only what they found, but also what they had brought with them—Christian faith—and the Muhlenbergs not only believed in preaching and teaching the gospel and all the fruits that the gospel brings, but were willing to contend with arms as John Peter Gabriel said to his congregation at Woodstock, Virginia, in January 1776:

“There is a time for all things—a time to preach and a time to pray; but there is also a time to fight, and that time has now come.”

Stanley Jones, a great missionary to India, once

GOVERNOR
PRENTICE COOPER,
a member of Shofner's
Lutheran Church in
Tennessee



stated that the only way to conquer enemies is to make friends of them. Let us remember also that the Good Book teaches us that “they that take the sword shall perish by the sword.” But in this present conflict we did not take the sword—it was thrust upon us and now it is a matter of defense for the preservation of the ideals of democracy and our Christian belief.

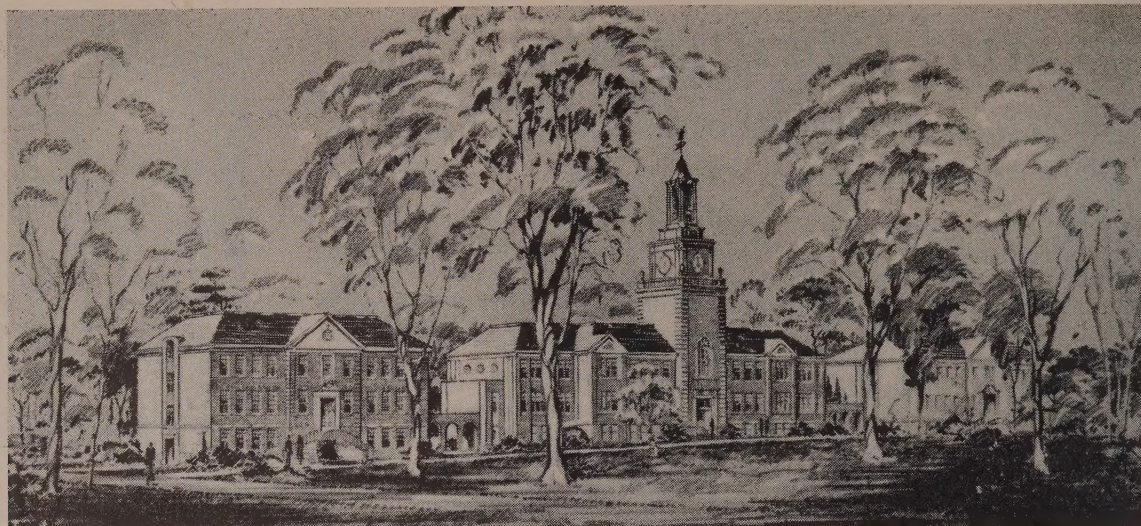
I believe that my fellow Tennessean, our great Secretary of State, Cordell Hull, has pointed the way nationally toward making friends with the world. Mr. Hull's trade policies, if put into effect throughout the world, would undoubtedly do away with many of the trade controversies that have in the past been the root of so much evil. His “good neighbor policy,” so effective in uniting the Americas, can be equally effective in uniting the world. It is my belief that just as it is the Christian's duty to support our war upon evil now, it is his duty to support every effort to insure lasting peace when the war is over. The Christian must become familiar with the problems of the peoples of other nations; he must be tolerant of their different customs—political and religious. I would add that this tolerance must be extended, not only to those nations who are now our allies but to those whom we now consider our enemies. We cannot forget that another primary tenet of Christianity is forgiveness. We must not forget that hate and revenge contributed largely to the beginning of this present war.

When the Soldiers Return

When our soldiers, sailors and marines return to us after the war ends, they should bring new understanding of our neighbors throughout the world. Some will come from India, Australia, and China. Some will come from Egypt, Syria, and England. Some will come who have become acquainted with Germans and Japanese and have found out that all men of those nations are not evil. These returning millions will, let us hope, bring a new consciousness of world unity and the brotherhood of man, regardless of race or creed. With our people more in contact with the rest of the world than ever before, surely a Christian nation like ours can begin to co-operate in a new world order based not on fear and greed but on brotherhood and love.

In the meantime, it is the duty of every Christian to do what he can to end the war, so long as the end does not mean the abandonment of the principles upon which our faith is founded. Those who must take active part in the terrible process can take heart in reading from

(Continued on page 26)



Proposed New Building Unit with Steck Science Hall as Center

Eighty-five Years and the Future

Susquehanna University Continues Work Begun in 1858

By H. VERNON BLOUGH

SUSQUEHANNA UNIVERSITY started on its course eighty-five years ago amidst very humble beginnings. It grew out of the demand of Lutheran people in Maryland and Pennsylvania for more ministers of the Word of God. When the institution was founded in 1858 there were many more parishes than pastors to take care of them. It is reported that there were 2,500 parishes but only nine hundred ministers. This condition was a matter of great anxiety to the Lutherans of that day; and to augment the ranks of the ministry, Dr. Benjamin Kurtz, a well-known Lutheran pastor in the Maryland Synod and the distinguished editor of the *Lutheran Observer*, led a movement to establish an educational institution to be known as a missionary institute for the express purpose of preparing pastors and missionary workers for the many uncultivated fields.

The problem of a suitable location was immediate. Some half dozen places in Pennsylvania presented their claims, and at one time it was proposed to establish the institution in Baltimore, Maryland.

A Woman in the Drama

Among other places, Loysville and the Perry County people desired the institution. The Rev. Henry Ziegler, a well-known Lutheran minister of Central Pennsylvania, was appointed to canvass for funds. His wife was a Miss App, daughter of John App of Selinsgrove, Pa. Finding money raising in Perry County somewhat difficult in 1858, Dr. Ziegler's wife suggested one day to her husband that she thought her father would be interested in helping to secure such an institution for Selinsgrove. Mr. App was a well-to-do farmer with valuable tracts of land in Snyder County.

By correspondence with the Rev. Dr. Samuel Domer, who was then pastor of Trinity Lutheran Church, Selinsgrove, a meeting of the congregation was called to dis-

cuss the possible location of the institute in the Snyder County town. As we look back upon it, this meeting held at Trinity Lutheran Church in March 1858, was full of drama and significance for the future.

Three men stand out across these years as making the meeting a success in getting Susquehanna University for Selinsgrove; the pastor, the Rev. Dr. Samuel Domer, who was enthusiastic in his pleading for favorable action on the part of the citizens to secure the institute; the Rev. Dr. Henry Ziegler, a commissioner of the Board of Directors of the institute, who presented the reasons why such an institution was needed; and John App, a generous farmer who pledged a plot of ground on the present enlarged campus of Susquehanna University, and also gave \$5,000 in cash. The meeting of the Selinsgrove citizens was enthusiastic. They had been shown a great vision of human need, of civic opportunity, and there in the Lutheran church at Selinsgrove, Pa., in March 1858, a committee was appointed to canvass the towns and surrounding community for additional funds. In a few days, including Mr. App's original gift of \$5,000, a total sum of \$22,000 was raised for the establishment of a Missionary Institute and Female College.

The cornerstone of Missionary Institute was laid September 1, 1858. The first superintendent, as the president was then called, was the venerable, keen-minded editor and pastor, Dr. Benjamin Kurtz of Maryland and the first theological professor was the devoted, tireless pastor, Dr. Henry Ziegler. Both were inaugurated at Selinsgrove, November 24, 1858. The dignitaries of the church were there. It was a great day in the history of the church and of Central Pennsylvania.

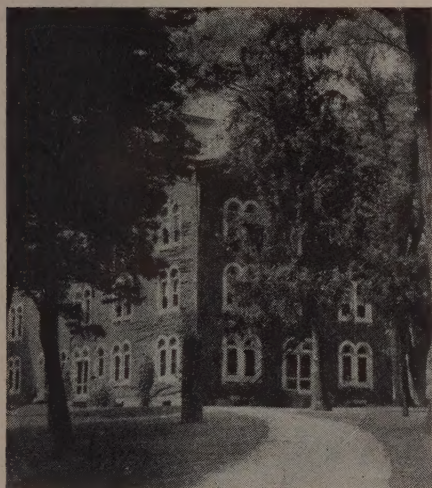
Collegiate Department from the Beginning

From the very beginning, a classical department, or what we would now call a junior college, was set up as

a proper collegiate introduction to the three-year course of the theological department. In 1894 application was made to the court to add the two upper years to the collegiate department, and the name was changed from Missionary Institute to Susquehanna University. From this time Susquehanna University has been a four-year college preparing for the various vocations, the ministry, medicine, law, teaching, business, music and useful living in general.

Three Periods Noted

The Pioneer Period, 1858-1905. During this time the institution had eight heads and one acting head. These men were Benjamin Kurtz, Henry Ziegler, Peter Born, Franklin P. Manhart, Jr., J. R. Dimm, C. W. Heisler, J. I. Woodruff, G. W. Enders, and J. B. Focht. These men built on the splendid foundation of Christian truth.



**SELINGROVE
HALL—
the original,
first building
on the campus.
Erected in 1858**

Period of Expansion. In 1905 Dr. Charles T. Aikens started on his useful administration of twenty-two years. In the later years of Dr. Aikens' work, Susquehanna University began to develop to a noticeable degree. Students were coming faster and money was more obtainable. The endowment fund was enlarged and new buildings and additional courses of instruction were added. To Dr. Aikens goes the distinction of serving longer than any other president.

Present Period of Qualitative Improvement. Upon the beginning of the administration of Dr. G. Morris Smith in 1928 definite emphasis was placed upon the qualitative aspect of the institution's life. One of the early acts of President Smith was to recommend for Dean Dr. George F. Dunkelberger, who was appointed to his present office in 1929. Here for ten years he gave distinguished service. An increased endowment, a strengthened faculty, an enlarged and beautified campus, three new buildings, a professionally administered library, improved methods of internal administration, the better administration of admission requirements, the establishing of quality standards for classroom work, a steadily improving Conservatory of Music, an improved recreational equipment for both men and women, a well-organized alumni association with nineteen regional

groups stretching from Pittsburgh to New York and seven sectional alumni clubs from the Atlantic to the Pacific coast, represent notable marks of progress during the present period. In 1930 Susquehanna University received the approval of the Middle State Association of Colleges, and in January 1931 became a member of the Association of American Colleges.

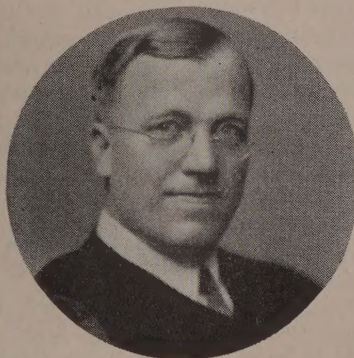
The Alumni

Graduates of Susquehanna University are found in all parts of the world. Educators, editors, missionaries in foreign lands, ministers, doctors, lawyers, business men, musicians, and people in many walks of life make up her important alumni of more than 3,000 graduates and former students. Her present student body numbers 300 from eight states, England and South America.

Under the present administration special encouragement, including "trustee scholarships" are given to graduates to continue their studies further at graduate and professional schools.

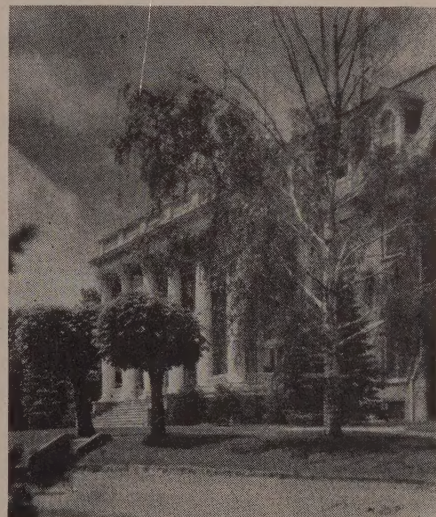
The Future

In speaking of the future President Smith states that the directors have approved a program of expansion involving a relocated laundry; an addition to the library, fast outgrowing its present quarters; a new music building; a new classroom building; and an addition to the new gymnasium. The



**THE PRESIDENT,
G. MORRIS SMITH,
outstanding speaker, writer and
administrator**

**SEIBERT
HALL
Dormitory
for Women**



university is in the process of collecting an eighty-fifth anniversary fund of \$200,000 for a new classroom building and additional endowment to maintain the building.

Susquehanna University offers four distinct curricula: *Liberal Arts* (A.B.), *Business Administration* (B.S.), *Commercial Education* (B.S.), *Music* (B.Mus.Ed.). In addition, there are a large number of specialized knowledges and skills needed by the armed services, wartime industry and Civil Service. The university is accredited for enlistment in the Reserved Corps of the Armed Forces.

Susquehanna University describes its objectives as those which belong to a high-grade definitely Christian college, where an effort is constantly made to weld together true scholarship and genuine character.

Among Ourselves ...

By Margaret A. J. Irvin

More Silver Linings

BLACKOUTS really are a bit of a nuisance. It takes a pretty determined Pollyanna to find the silver lining.

We are getting used to most of the war routine. We no longer feel aggrieved if the butcher cannot give us a roast of beef or a pound of bacon. We take lamb instead and smile when the family tell us that it won't be long now till they start saying, "Baa!" instead of using human speech. We buy a half pound of coffee thankfully. We watch the sugar and save the fat. It sometimes surprises one to discover how thoroughly a worthy intention can dominate cherished tastes.

We know which of our friends' husbands are on the swing shift, and we have learned to tap at the front door instead of bearing down gaily on the doorbell. We are training our children to be considerate of daytime sleepers.

We have even learned to plan our few social engagements around the incontrovertible facts that first aid classes meet one night, nutrition classes another, air raid wardens another. We know which of our friends have to be consulted first about the time, since their husbands work certain evenings and they will have to find someone to stay with the children. We are even resigned to the fact that someone is likely to call at the last minute and announce that some unforeseen circumstance makes it impossible for her to come to the party.

The thing that hangs over the head of the wartime hostess like the sword of Damocles is the fear that just as her guests are saying farewell—just as the evening has come to a gracious and successful conclusion—the siren will sound its well-known blackout signal. The departing guests will be trapped at the door. The party will continue. Anywhere from a half hour to two or three hours may pass before anyone is able to leave.

People who take their social life seriously—and you'd be surprised to know how many people do—are prepared for the emergency. Their blackout curtains are ready to draw. They have one of the books of blackout games ready to turn the occasion from an anticlimax into a triumph. Brain-teasers and old-fashioned parlor games make the minutes fly. Instead of folding up like a deflated balloon, the evening keeps going full speed.

That is well and good if the blackout room is large enough to house a group of guests comfortably. If the kitchen has been chosen as the family refuge, it is still possible that the fun may go on. Everyone likes to crowd into a kitchen. Some people entertain there from choice. But what can the hostess do who has provided curtains only for a small study or den? And what about the people who are so fond of reading in bed that they have darkened the windows of a bedroom?

They have no choice. They turn out the lights in the living room, help their guests stumble into chairs without knocking over any lamps or stepping on the cat, and hope for the best. They may try the old spelling game, Ghosts, on the assembly. "Twenty Questions" is a good old stand-by. They may rack their memories for other time chasers.

Or if the company is congenial, they may just talk.

We hear a lot these days about too much talk, and there certainly is too much of some kinds. But there is far too little good talk. The kind of talk that stimulates the thinking processes and creates a consciousness of shared tastes and interests and goals is sadly lacking in many circles. Many people are afraid to talk anything but platitudes and personalities for fear of showing themselves in an unfavorable light. Many people know so little about the thoughts and feelings of their friends that they are afraid of saying the wrong thing. They stick to small talk because they are afraid that great talk may lead them into dangerous waters.

Very often the darkness wipes away such fears. It is often easier to talk to a person whose face you do not see. Psychiatrists make use of this fact in interviewing patients. In many cases they will place a screen between themselves and the person whose mind they are studying, so that the patient will speak more freely of the things that are buried in his consciousness. And under cover of the darkness friends may talk more candidly about the "things that really matter."

Yes, the blackout can be a terrible nuisance. But if you are one of the people afflicted with an incurable urge to search for silver linings, you will be pointing out to your harried hostess that the blackout is what she chooses to make it. Such words of wisdom will either increase your popularity or insure your having plenty of time to formulate your ideas about the world that is to be.

Leaping Lenas?

Just where the appellation *Leaping Lena* came from I do not know, but it has a definite mental imprint for me. It's scarcely Biblical. At least I do not recall a Lena on those sacred pages. Leah, yes—but not a Lena. Mythological? I rather think not. Lida, yes, but I do not remember a Lena.

A nonchalant kangaroo matron taking her morning constitutional may have called forth this descriptive phrase. Again it may have been a hooked sailfish fighting for life, liberty, and the pursuit of happiness. Frankly, I do not know.

I only know that right now we seem to be surrounded by Leaping Lenas. We have WAACS, WAVES—*Wa—s ad infinitum*. And while we know that once the good women are assimilated and disgorged into their appropriate channels of action, we will say, "How fine!" Right now our amazement that so many women can be separated from their usual tasks beclouds general appreciation.

Surely the national need has unloosed undreamed of feminine work units—in crossword puzzle parlance, an og or an erg, I'm not sure which. Perhaps later all such efforts will be drawn into the mother WERG organization.

Once the fine work of these women becomes more apparent to the common man we will say, "Leaping Lenas? Well, long may they leap." And toast them, "God bless them—the ladies."—Contributed.

Musings of a Minister's Wife Autumn Sunshine

Mrs. Lathrop Gets Things Twisted

THE air was so crisp and sparkling today that I felt as though it should be bottled for future use. But since I couldn't preserve the ozone for the soggy winter days we are bound to get later, I decided to get mine today.

I donned a warm skirt and jacket and the shoes which an imaginative saleswoman called "trot-about" and walked over to the school to meet Mark and Joan. Classes were still in progress when I reached the building. I'd have a few minutes to look over the displays.

The heavy door closed silently behind me and the "school atmosphere" welcomed me. A mingling of faint odors of antiseptic, furniture polish, and clean children. Wide, echoing hallways. A subdued murmur of many voices. There is something about a school building that is different from any other place in the world. I gave up trying to analyze it and turned to the displays of children's work. On a large table was a model of the Parthenon which Mark had been telling me about. Things were simpler in my day. Fractions were things you found in a brown-backed book, not things you used to make a model of a Greek temple according to scale. Just the same, it is rather nice to have tangible evidence that you have done the work correctly.

On the bulletin board were pictures of American frontier life. We surely seem to be producing a lot of budding artists these days. Perhaps cartoonists would be a better word. The youngsters seem to have no hesitation about seizing a pencil to illustrate a story, whether or not they are able to produce an accurate picture of the object in question.

My scrutiny was interrupted by the sound of a bell. Doors opened along the hall. Children began to come out of the classrooms. The sixth grade came pouring out first. I looked for Mark and found him in the midst of a hurrying group of boys. They were moving as swiftly as they could travel and still stay within the "No Running in the Building" law. They were so busy heading off on business of their own that Mark never saw me till I called to him.

"Hi, Mother!" His face lighted up, then grew wary. "What brings you here?"

"You do. You and Joan. I thought we might take a good walk out into the country. You can bring a couple of the boys along if you want."

"I thought you weren't listening when I told you we have a football game this afternoon. I just knew it. I knew you were really thinking about something else when you said, 'How nice.' You never even heard me."

His teacher was standing in the doorway and I looked to see whether she had overheard us. She was occupied with a small girl who seemed to be having difficulty with some sort of written work. I was relieved. Mark and I understand each other, and I seldom mind his addressing me as one adult to another so long as there are no witnesses to the conversation. When other people are around, I find myself looking at him through their eyes and wondering whether he isn't a bit too "fresh."

"That's right. You did tell me. And I never gave it

another thought! Well, I'll just take Joan and some of her friends this afternoon. You can come some other time. Good luck, Mr. Football Player."

Mark grinned and dashed off after the rest of the boys. I saw some of Joan's classmates coming down the stairs. She was not with them, so I headed up toward her classroom to meet her.

"Hello, Mrs. Lathrop! Mrs. Lathrop! Hello, Mrs. Lathrop!" One smiling child after another greeted me as I went up the steps. Most of these third graders were in my beginners' class in Sunday school when we first came to Bordenville. They always greet me like a long lost friend. If children could be made to understand how much their friendly greetings mean to grown people, they would never go through the shy stages.

As I entered the room where I expected to find Joan, I was surprised to find Miss Dill alone.

"What's happened to all your pupils this afternoon? Vanished into thin air? Or are you keeping my daughter shut up in a closet somewhere?"

"Joan? Why I dismissed her five minutes early with the group who were going to the meeting of the Melody Chapter at the Women's Club. You sent a note about it last month, you know. I just took it for granted that you wanted her dismissed early each time."

"The Melody Chapter! I never gave their meeting a thought. Joan didn't mention it, and the date had slipped my mind entirely. Here I came to get her to take a walk with me. Did you ever hear of anything so silly? And Mark has a football game. These children of mine have such full programs these days they haven't any time for their mother."

"Most mothers wouldn't complain about that. They are so busy themselves that they are glad to have the children occupied. So long as they know the children are safe, they are glad not to bother with them." We both laughed to show it was all in fun. But I knew how often her description of "most mothers" fitted me.

As I left the school building, I stepped out briskly in my "trot-about." Even if I didn't have my children with me, I could get my share of autumn sunlight. I needed something to sweep the cobwebs from my brain.

Naughty

Nora's

Nonsense

I CAN be very good—in spots.

My good deeds quite amaze me.

So if the bad shows through—in spots,

I never let it faze me.



NAUGHTY NORA

Sacred Sentences and Observations

And ye shall eat in plenty and be satisfied, and shall praise the name of Jehovah your God, that hath dealt wondrously with you.

Joel 2: 26

"I'm not hungrier," said the half-starved Norwegian patriot who refused the bread offered as a bribe by a Nazi tormentor. The Norseman knew that the tempting loaves were stolen from baker Olaf, whose trademark was on the basket; and he would rather starve than be a Quisling. "Hungrier" than what or whom? Hungrier than he had been before, or than were his neighbors and millions of others who were starving with him because of oppression? Well did he know that the "furrows planted by bombers" with the seeds of wrath would in time bring forth a harvest in revolt which would spring up and spread throughout all Europe and bring back again both peace and plenty. But more than this, he knew that God still ruled in spite of appearances and in Him this Lutheran Christian put his trust. In dark days let thanksgivings and prayers still ascend.

+ + +

Were there none found that returned to give glory to God, save this stranger?

Luke 17: 18

SOMEONE has said that "the greatest diplomacy is to conclude a treaty of peace with your conscience." We are too prone to criticize the diplomacy of others in national, social, or business relations and to overlook the compromising in our own thought and conduct. We condemn others for what we condone in ourselves. Among the most glaring inconsistencies of which most of us are guilty is that of accepting daily favors of God and then failing to thank Him.

+ + +

Neither murmur ye as some of them murmured, and perished by the destroyer.

I Corinthians 10: 10

DR. FRANK CRANE said, "The most disagreeable person in the world is the complainer." Moses likened the murmurer to "myrrh," which is the Arabic for "bitter." "Myrrh myrrh"—"bitter bitter"—was the attitude of the Israelites when they had to drink the bitter waters of Marah in the wilderness. How could they help complaining and longing to return to the rich farms of Egypt and the sweet waters of the Nile! Whatever be one's lot it is best, as someone has wisely said, to "make the most of the best and the least of the worst."

+ + +

A man's life consisteth not in the abundance of the things which he possesseth.

Luke 12: 15

"LITTLE Jack Horner sat in the corner, eating his Christmas pie"; and everybody likes to see him there "enjoying himself," especially at Christmas. But when "he put in his thumb and pulled out a plum and said, 'What a big boy am I!'" we recognize him as a picture of most grown-up boys—and girls—in their selfish "corner" boasting of how big and wonderful they are. Most people are concerned mainly with the "plums," no matter how they got them or who lacks them. "A man's life consisteth not in the abundance of the things which he possesseth"; and he who thinks mainly of

"things" possessed and not of the possessing spirit is just another little "big boy." Giving is better than grasping, scattering than hoarding.

+ + +

And he went away sorrowful: for he was one that had great possessions.

Mark 10: 22

STEWARDSHIP is the cause to receive special emphasis for the month of November, as recommended by the United Lutheran Church. Securing subscriptions for the support of the church and its beneficences, and urging greater consecration of time and talents to the service of Jesus Christ, are pressed home to the members of the church at this time. The tragedy of it is that too often the demon of selfishness creeps across the path and casts its dark shadow when practical Christianity of a sacrificial nature is presented in a definite way. When the rich young ruler came to Jesus for advice as to what he should "do," the Master said specifically, "Go, sell that which thou hast, and give to the poor . . . and come, follow me." Immediately the otherwise religious and well-meaning young man "went away sorrowful": for he loved his money more than he loved the Master.

+ + +

For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

Galatians 6: 8

ON a southern highway a group of laborers were toiling, sweating, swearing. A chain with an iron ball was attached to each, and on a rock nearby sat a guard with a rifle. To the side of the road was another group of men unfettered, gathering apples from their rich orchards. They who "sow to the flesh" reap according to their misdeeds; they who "sow to the Spirit" reap rich fruitage in peace and satisfaction. To every free man is given the choice between the "works of the flesh" and the "fruits of the Spirit."

+ + +

In God have I put my trust, I will not be afraid; What can man do unto me?

Psalms 56: 11

A SUBLIME faith, with spiritual heroism, is revealed in a farewell letter written by a young man in Europe who as a "hostage" was condemned to death for an act of sabotage that he had not committed. Addressed to his parents, the message said he was not afraid to die since he committed his soul trustingly into the hands of a just and loving God. He knew that death was but a transition to something better beyond.

PRAYER

ALMIGHTY God, our heavenly Father, from Thy kind hand comes every good and perfect gift; and we humbly thank Thee for all Thy loving kindness. Grant us food and strength and clothing and shelter as we have need. Remember graciously the community in which we dwell, in all its interests temporal and spiritual. Bless our country, and all who sacrifice in its behalf. Bring us out of all our adversities; and cause us to rejoice in Thy salvation. In Jesus' Name. Amen.

The Open Hand

God gave us hands with which to do what the lower animals cannot. Monkeys have hands with which to climb trees and throw cocoanuts but not to write letters, guide plows, or handle guns and planes. The difference is not just in the brain cells but in the mind and the spirit, which control the brain and the fingers.

The hand is the extension of the body, as the mind is of the spirit. By it the latter lays hold on things material and uses them at the command of the will. The hand grasps instruments for defense and offence. Hands reach down to take out of the earth the riches of mineral, soil, and vegetation, and reshape them into products for the welfare and happiness of the body and spirit. They reach up in praise to God or in supplication. The arms of the Israelites prevailed against the Amalekites only when the hands of Moses, sustained by those of Hur, were lifted in prayer to Jehovah. The sainted Dr. Milton Valentine always lifted his hands when he prayed; and we in his classroom at Gettysburg somehow felt that a blessing was drawn down by those uplifted hands, the fingers of which were as radio antennae stretching out to gather in the messages and music of heaven. Even the lines of character—and some think of destiny—are marked in the palms of the hands; and fingerprints are the detecting marks to distinguish unerringly each individual.

In response to the upreached hands of the suppliant, the Father reaches down to save and help. As the hands of man express what is in his mind and heart, so the outreaches of God's providence and grace express His love and gracious will.

At the harvest season, God's open hand spreads His bounties over wide acres and then beckons the farmer and gardener to gather into barns what He has blessed. Man sows and reaps, but the hand of God first moved mysteriously upon the life which He created and caused to multiply from seed, blessed the soil in which He placed the means of sustenance, and sent the sunshine, showers, and atmosphere through which He woos the harvests.

Gratitude

GRATITUDE is the soul's response to benefits received. Massieu said, "Gratitude is the memory of the heart"; Ballou, "Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none so fragrant"; George Herbert, "Thou that hast given so much to me, give one thing more—a grateful heart"; and Hannah More, "My soul, o'erfraught with gratitude, rejects the aid of language. Lord, behold my heart." Cicero said, "A thankful heart is not only the greatest virtue, but the parent of all the others."

Thanksgiving

GRATITUDE cannot be self-centered. It is not content until it expresses itself in praise and thanksgiving. Many of the psalms are outpourings of the soul in expression of appreciation to Jehovah for His love and blessings. As A. A. Willets states it, "The Psalms of David have

come, like winged angels, down across all the realms and ages; . . . they make the keynote of grateful piety in every Christian soul. . . . Why? Because they are so full of gratitude. 'Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!'" Says Lillo, "Gratitude o'erflows the swelling heart, and breathes in free and uncorrupted praise for benefits received"; and Bucher: "As flowers carry dewdrops, trembling on the edge of the petals and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving; and at the first breath of heavenly flavor let down the shower, perfumed with heart's gratitude."

"Let never day nor night unhallow'd pass,

But still remember what the Lord hath done."

—Shakespeare

Guidance

"PROVISION," in its derivation, means to "look ahead." The wise provider looks to the future and lays by in store accordingly. Thus God provides for the future as well as for present needs of His creatures. But guidance is as needful as is bread. In facing the unknown future, in our national or individual experience, we need an unfailing Guide, One infinitely wise and good. To Him we would trustingly commit ourselves, knowing that He will lead us safely past each impending peril. Of Him, as the divine Shepherd, the psalmist said confidently: "He maketh me to lie down in *green pastures*," where "I shall not want"; "He leadeth me beside the still waters" and "in the paths of *righteousness*," where there is *peace* and where "I shall fear no evil." Into these all nations and men seek to be led today!

At too many thanksgiving "celebrations" the emphasis is upon material wellbeing, with an undercurrent of self-satisfaction, if not of boastfulness; while the turkey dinner, the family reunion, and the football game take precedence over the giving of thanks in the house of God. Emphasized still less than praise and thanksgiving, is *prayer*. A proper recognition of dependence upon God impels to supplication for His guidance. Committing our interests and all our problems in prayer to the Almighty as to a heavenly Father and gracious Saviour, His guiding Spirit will keep us in the way of faith and holiness, and will give an abiding sense of His care, with sustaining confidence as we face the days ahead.

WE THANK THEE

"We thank Thee, O Father, for all that is bright—
The gleam of the day and the stars of the night,
The flowers of our youth and the fruits of our prime,
And the blessings that march down the pathway of time.

"We thank Thee, O Father, for all that is drear—
The sob of the tempest, the flow of the tear;
For never in blindness, and never in vain,
Thy mercy permitted a sorrow or pain.

"We thank Thee, O Father of all, for the power
Of aiding each other in life's darkest hour:
The generous heart and the bountiful hand
And all the soul-help that sad souls understand."

—Will Carleton

The suggestions in the four columns of these two facing pages are presented for study and meditation by J. William McCauley, D.D., Salem, Virginia.

ACROSS THE DESK

"LUTHERAN ISOLATION"

WE quote the above phrase. It is the title of an editorial which appeared in *The Christian Century* under date of November 4. It was written, one infers, by Harold E. Fey, who considered our recent Louisville convention of sufficient importance to justify his attending most of its sessions. His comments do not rest on "hearsay" nor upon secondary sources.

The editorial derives most of its contents from the action of the convention in response to the invitation of the Federal Council to become "a full member" of that organization. This the delegates declined to do. Instead a more extended form of consultative membership is proposed to the Federal Council.

In taking cognizance of what Mr. Fey has so carefully written, we are not engaging in debate with his views. Nor are we addressing ourselves to the readers of *The Christian Century*. Instead we are subjecting our own group to examination. Are our relations to other groups of Lutherans and of non-Lutheran denominations correctly indicated by the word *isolation*?

Certainly the Louisville convention's answer to this charge is *No*. The first paragraph of the seven adopted as a response to the Federal Council's invitation is the declaration of our present participation "in the unity of the one Holy Catholic Church to which all true believers in Jesus Christ as Lord and Saviour belong" and the re-affirmation of the U. L. C. A.'s "sincere desire to make its maximum contribution to the cause of Christianity, through the best and most consistent relationships among recognized Christian churches."

That this declaration of "ecumenicity" has the backing of past activities and the vision of future probabilities is indicated by the programs of services adopted and partially realized in recent years.

We do not find, in the second place, that inability to accept full membership in the Federal Council of Churches justifies the charge of isolation. The Council itself disclaims possession of "the marks of the Church." True, it offers a Plan of Federation "for the prosecution of work that can be better done in union than in separation," but surely the several participants must judge whether their contribution to the Lord's work can be best made in or out of the deliberations and conclusions of those who constitute the Council's membership. One reads with astonishment the conclusion reached by *The Christian Century's* editorial that the United Lutheran Church's decision at Louisville is an equivalent of "isolation." We comment frankly that the word is the more unhappy in its selection for the Lutherans in North America because it has acquired a sinister political significance.

There is some excuse for an outsider's conclusion that the regard for future Lutheran solidarity has dictated the policies of the U. L. C. A. with regard to relations with other denominations. We quote the editorialist: "Opponents of full membership rested their case chiefly on the argument that the Lutheran mission is still unfulfilled. . . . The idea that doctrinal purity can be maintained only in isolation was stressed by more than one speaker." If it were concluded that the resolutions were

adopted on the basis of a threat from other Lutheran bodies, the conclusion would be incorrect.

But what seems imperfectly understood by many is the effect on our relationships to other denominations by our regard for purity of doctrine. We well know the value of ecumenical activities. Lutheranism has fought the highest developments of centralized ecclesiastical and imperial authority since Luther defied Pope and Council, Emperor and Turk more than four centuries ago. We know no higher duty for Christians than loyalty to sound doctrine. It is out of regard for purity of doctrine that we find ourselves unable to accept situations that would obscure the sincerity of our championship of evangelical tenets.

But this emphasis on our confessional convictions is not isolation. Any individual or group of individuals is eligible to close fellowship with us if and when the truths of revelation as we find them in Holy Scripture and publicly confess them are accepted. We take no glory in waging a lone battle against heresies and schisms. We have no secret principles that might justify an artificial exaggeration of the merits of Lutheranism. We are quite conscious of the burdens demanding bearers in these fateful days. We propose to tackle our share, requesting for ourselves only the privilege of deciding where combinations will be most effective. To meet such situations, commissioners to engage in consultative relationships have been provided and empowered. On the basis of the resolutions adopted—*isolation* does not correctly indicate the U. L. C. A. attitude at this time.

A ROMAN CATHOLIC TRIBUTE

REPEATED allusions have been made recently in Pennsylvania journals to a present for the President of the United States with which the name of Cardinal Dougherty of Philadelphia is connected. The gift is called a spiritual bouquet. Its making is credited to the school children of the Philadelphia archdiocese. It consists, according to the secular press, of "370,583 Holy Masses, 256,848 Holy Communions, and 401,902 recitations of the Rosary." We used our own ignorance of the nature of such a tribute as a reason for thinking its significance would not be clear to many of THE LUTHERAN's readers. We asked an explanation from a competent source, and received the following explanation of its origin and purpose.

If a "spiritual bouquet" was adopted as a project to be supplied by a Roman Catholic group—say the schools of a diocese—contact would be made with the different parochial schools and the arrangement made whereby slips of paper would be distributed to teachers and children. On the slips the answerer would promise attendance at Holy Masses (?), Holy Communions (?), and Rosaries (?). The slips would then be collected, forwarded in the bouquet above described to the diocesan clerk or secretary, tabulated and totaled, and finally reported in some impressive form to the person or purpose in whose honor or for whose benefit the tribute has been "organized." In this particular instance the combined "intentions" of school pupils totaled as above stated. An announcement signed by his Eminence, the Cardinal,

engrossed or engraved, possibly adorned with an illustration, would doubtless be welcomed by any recipient. At the sending end there is doubtless the satisfaction any Christian citizen has the right to have when divine grace has been humbly and sincerely sought for those in authority.

We yield to the temptation to compare values and methods of obeying our Lord's exhortation to pray and the Holy Spirit's promptings as to what are our needs. Speaking for us Lutherans, but assured that all non-Catholic Church folk have the same conception of the value of asking in order to receive, we, too, pray that divine grace will be bestowed upon the President of the United States and upon all those "who bear rule over us." At this time, in response to formal, official recommendations of our Church, petitions are offered daily. That God hears and answers them as His divine wisdom directs is with us both a tenet of faith and a testimony of experience.

We must, however, admit our lack of the well-classified instruments of appeal by which we can promise so many masses, so many holy communions, and so many recitations of the rosary. The fact is that we do not have a rosary. Another fact is that we do not locate an approach to the throne of grace through the forms of worship listed as constituting a spiritual bouquet. We trust, however, that God hears our prayers and in answer to them will guide, sustain, and consecrate to performance of His will those upon whose shoulders the burdens of government have been placed.

God and World Missions

Contributed by DR. W. H. GREEVER

Prerogatives. This is God's world. His will for it is supreme. Those who rebel against His will assume full responsibility for the consequences, for their rebellion does not rob God of His prerogatives. Those who vow allegiance to God accept His will without question or reservation. It is His declared will that those who have accepted His salvation through the Gospel of Christ, shall go into all the world and preach the Gospel. No one who is truly obedient to Him will question either the right or the wisdom of His command. It is the prerogative of God to give that command, just as He has given it, without conditions. He does not say, "Go, when conditions in the world make it easy," or, "Go, when men show no antagonism to the message," or "Go, when you can show great results," or, "Go, when your property and workers are secure from loss." He only says "Go"—and go till the Gospel is preached to every creature, till all the nations are made disciples—regardless of dangers, difficulties and costs. When God speaks, His children give unconditioned obedience, without questioning His right or doubting His goodness and wisdom.

Purpose. God's purpose to save the world found its supreme expression in His act of grace, when He gave His only begotten Son, that whosoever believeth in Him shall not perish but have everlasting life. That purpose was declared and emphasized by every word and act of the Christ. It was most explicitly declared in His Commission to the Church to preach, teach and bear wit-

ness. All the promises given in connection with the declaration of God's purpose, and with the commission given by the Lord to the church, were fulfilled in the gift of the Holy Spirit at Pentecost. The apostles understood, accepted and worked according to that purpose in the face of a world so hostile that the word which has been translated "witness" in the English Bible is the Greek word "martyr." God's purpose to save the world has never been modified by any attitude the world has assumed toward the Gospel.

Plans. That God has plans for the accomplishment of His purpose in the evangelization of the world is a matter of assured faith. That faith is grounded in the integrity of God, but it is confirmed also in a right understanding of the history of Christianity in the world. In this matter, as in all others, "God moves in a mysterious way, His wonders to perform." His plans for humanity are so absolutely comprehensive that no man or generation could grasp them in their totality if they were spread out. God knows and understands "forces" and their far outcome, which men can neither detect nor interpret. Even epochal upheavals in human affairs, which make chaos in men's plans, are incidents in the unfolding of God's plans for humanity of all generations. The particular plans of the church, in particular countries, at particular times, may experience such reverses as to indicate the defeat of the whole cause; but such a thing is impossible under God. The plans of the church may be frustrated temporarily, but God's unchangeable purpose cannot be defeated, nor can His plans be obstructed. Human plans are often being corrected, when it seems that they are being defeated. In God's plan there are "stopping places," when men need to "wait on the Lord" but there is no suspension in God's plans, and no changes in His purpose.

Power. Assurance of ultimate success in World Missions is guaranteed by the unfailing power of God which He has pledged to His cause. When the powers of evil seem greatest and the destruction of good is most direful, the Christian remembers: "We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," and, taking the armor of God, *stands* in the evil day.

To the question: "Who shall separate us from the love of Christ, shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" the Christian answers: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Then the Christian thinks of the conquest of the world, that "The Son of God goes forth to war," and saying, "I follow in His train"; he chants, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Providence. However great may be the responsibilities for the evangelization of the world, which God has delegated to His Church, He has *relinquished* none. He is no "absentee Lord." "It is required in stewards, that man be found faithful." The ultimate responsibility for His cause is in the providence of God, and failure is impossible.

The Company of Believers

Senior Sunday Schools Turn to Three Studies of the Church

By NATHAN R. MELHORN

Matthew 18: 15-17; Acts 1: 8; 2: 42; 6: 1-4; 11: 27-30; 13: 1-3; I John 1: 3

The Sunday School Lesson for November 29

As was indicated in preparing the treatment of the senior Sunday school lesson which was used on October 4, ten of the thirteen studies in the last quarter of the year 1942 are related to each other. As indicated in *The Lesson Commentary*, they are "Studies in the Christian Life," subdivided into three groups: Personal, Family, and Church.

Church-directed Subjects

To the selection of Scripture paragraphs cited as lesson texts for November 29, December 6, and December 13, three objectives have been assigned. The first is "The Mission of the Church" then follows "The Meaning of Church Membership," and the last series of quotations from the New Testament deals with "The Value of the Church to the Social Order." Obviously, this arrangement of studies is both interesting and timely.

Somewhat cumbersome is the number of quotations from the Bible which are arranged for examination on Sunday, November 29. The Lesson Quarterly, however, indicates the purpose which led to the selection of each of seven New Testament excerpts. First of all among them in occurrence in Holy Scripture is a series of verses taken from the eighteenth chapter of Matthew in which authority for the exercise of church discipline is declared. Following these are revelations with regard to bearing witness and concerning power, authority, mercy, missions, and fellowship.

Discipline

As was stated above, the earliest mention in the New Testament of the word *church* occurs in the portion of the Gospel of St. Matthew which is quoted as part of the lesson text (Matthew 8: 15-17). It will be noted that amongst the first among the church attributes which become apparent in the New Testament is the right of the company of believers to get rid of persons who do not have the prescribed credentials for their fellowship. Had the church not had the authority to deal with those who had made promises and then had broken them—the punishment consisting of brief, or extended, or permanent disbarment from the benefits of fellowship—the testimony of disciples would have become so intermingled with half truths and mixed reports as to make impossible

such witness bearing as a pure and unadulterated Gospel indicates.

With what sternness this prerogative was used by the Christians during apostolic days one can only guess. Certainly Peter rebuked the two who pretended to have parted with their possessions, when as a matter of fact they had retained ownership of some portion. Paul, without pronouncing extreme excommunication, in several places in his Epistles indicates the church's authority to enact disciplinary measures against the unfaithful and the hypocritical. Later on in the early history of the church, when a major misdemeanor—such as guiding the authorities to a believer, or uncovering the hiding place of a copy of the Scriptures—had been discovered, a period of four years was required to elapse before the one subjected to discipline could once more come to the altar for the reception of the Lord's Supper.

A point in the directions for discipline which our Lord prescribed and which Matthew recorded is the insistence that proceedings in discipline shall not be hastily inaugurated and that absolute separation of the church from the one who is guilty should follow only refusal of the person involved to repent and accept the judgment of his fellow believers. On the other hand, where persistent and flagrant offenses against the Gospel and against the reputation of the church were discovered and properly proved, the resort to expulsion in the interests of self-preservation was prompt and thorough.

The Church and Divine Grace

Space requires that little more than bare mention be made of the significance of the reference to the church which is made by St. Luke in the eighth verse of the first chapter of the Book of Acts. It is the record of the final word of our Lord to the assembled believers on the day of his ascension. Following his response to their inquiry concerning the restoration of the kingdom to Israel, he announced that they should be witnesses in Jeru-

salem to Him, and should give testimony to His gospel in all Judea, in Samaria, and unto the uttermost parts of the earth. Some care must be used in the application of this particular activity (bearing witness) since it undoubtedly applies, first, to individuals and, secondarily, to such combined testimony as the company of believers is in position to provide.

But when the day of Pentecost was fully come and the disciples were gathered together in one place, the promise of the Lord to send the Holy Ghost was fulfilled and the beginning was made of that combination of individual and corporate testimony by which the believers were made the instruments to make known the provision of divine grace. That grace is described by Luke in his narrative as power. The Greek word is the one from which our English term *dynamite* is derived. It consists primarily of certain gifts which are bestowed upon believers by the Holy Spirit in order that they may perform the duties of discipleship. But these gifts are of such a character as to articulate with each other so that the congregation results from the meeting together of these individual believers. This combination of individual and corporate power is in reality the church. Paul defines it in his letter to the Corinthians as "the body of Christ."

Steadfastness in the Faith

The continued and continuous ministry of divine grace by the Holy Spirit enabled these first followers of Christ to continue "steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and in prayers." Not only did they meet to pray and to exchange their testimonies of experiences which had been theirs in days prior to the ascension of our Lord, but they became a distinctive community in Jerusalem. Under the intense pressure of their conversion to a new way of life, those who had property so disposed of it that its value could be made available for the use of all. Thus there was not only a unity, but a parity of circumstances amongst them, and to this St. Luke calls attention, first of all, in the establishment of the diaconate, so that there might be an equitable distribution of support and also that the apostles might have the freedom to devote themselves the more completely to the ministry of the Word. The practice of having all things in common did not continue long, but another phase of the church's activities—the sending of people to preach the Gospel to all parts of the world—began at Jerusalem at this same time in the sending forth of Barnabas and Simeon and others as missionaries. This was the beginning of the church's authorizing and sending its messengers into all parts of the world.

DAILY BIBLE READINGS

November 23-29

M. Brotherhood. Matthew 18: 15-17.
T. Witnessing Power. Acts 1: 6-11.
W. Winning to Christ and the Church. Acts 2: 37-42.
Th. Sharing with the Needy. Acts 6: 1-6.
F. Famine Relief. Acts 11: 27-30.
Sat. Missions at Home and Abroad. Acts 13: 1-3.
S. Fellowship. I John 1: 1-4.

The Young People

By AMOS JOHN TRAVER, Frederick, Md.

"Count Your Blessings" Our World

Psalms 65

EDWARD EVERETT HALE wrote, "A thousand sounds and each a joyful sound." He was thinking of the myriad sounds of the world about him. But we are very dull and insensitive to the music of the world. Singing birds, the wind blowing gently through the trees, the creek murmuring over the stones, the bees and crickets and frogs and all the rest of their kind—what an orchestra, what a symphony they create! Dr. Hale added, "He was here who all this love displayed."

Samuel Longfellow echoes the thought of Dr. Hale in a hymn that unfortunately is not in our hymnbooks.

"God of the earth, the sky, the sea!
Maker of all above, below!
Creation lives and moves in thee,
Thy present life through all doth flow.

"Thy love is in the sunshine's glow,
Thy life is in the quickening air;
When lightnings flash and storm-winds blow,
There is Thy power; Thy law is there.

"We feel thy call at evening's hour,
Thy grandeur in the march of night;
And when Thy morning breaks in power,
We hear Thy word, 'Let there be light.'"

Refrain:

"We give Thee thanks, Thy name we sing,
Almighty Father, heavenly King."

God In Nature

Perhaps we have been too afraid of what is called pantheism to give nature the credit due. Pantheism places God in everything and the sense of a personal God is lost. Worship of the trees, or mountains, or of any part of nature is pantheistic. Christianity does not teach that any work of nature is God. But it does find in the book of nature much to give evidence of God's loving providence.

The changing seasons, the products of the soil, all the laws of nature—man has learned to turn these to his advantage and comfort. God intended it to be so. When the scientist makes a great

discovery or invention, we are likely to forget that he could find in nature only what God had by His laws placed there. We thank the cook after we have eaten our Thanksgiving Day feast, and rightly; but we may forget that she must work with what the God of nature provides. We should thank God for our wonderful world every day.

"All Things Bright and Beautiful"

There is a hymn that our children love to sing which expresses this thought beautifully (*Common Service Book*, No. 554).

"All things bright, and beautiful,
All creatures, great and small,
All things wise and wonderful,
The Lord God made them all.

"Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.

"The rich man in his castle,
The poor man at his gate,
God made them, high and lowly,
And ordered their estate.

"The purple-headed mountain,
The river running by,
The sunset, and the morning
That brightens up the sky.

"The cold wind in the winter,
The pleasant summer sun,
The ripe fruits in the garden,
He made them every one.

"The tall trees in the greenwood,
The meadows where we play,
The rushes by the water
We gather every day.

"He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who has made all things well."

Mrs. Cecil Frances Alexander was the author of these verses. They first appeared in a hymnal which she compiled, *Hymns for Little Children*. She was a very brilliant woman with many interests. On her marriage to an English clergyman, later a bishop, she moved to a parish that was scattered over miles of mountains and bogs. "Day after day she rode over the wet moorlands in all weathers, carrying food, warm clothing and medical supplies to the impoverished and sick." Her love and appreciation of the world of nature finds expression in her hymn.

One of the most beautiful of the nature psalms is the sixty-fifth, our assigned lesson. Read it again and note how timeless is nature. These centuries later we can join in the hymn of thanksgiving for the very same manifestations of God in nature that found response in the heart of the psalmist.

The Capacity for Appreciation

All of us have in some degree the sense of appreciation for the world about us. The larger our souls, the more we can see God in nature. Did you ever share in an outdoor worship service? How close God seems!

We do not worship nature, but we worship God through nature. We read the story of His providence in the world about us. We sing at harvest time, "Thou crownest the year with Thy goodness: and Thy paths drop fatness."

"Only Man Is Vile"

We recall the objection of a great Indian Christian to this phrase, "Only man is vile," in that great missionary hymn, "From Greenland's Icy Mountains." He interpreted it to mean that the natives who lived in these missionary countries were vile. The writer of the hymn certainly would not admit such an interpretation. Men are sinful in every nation and race. Looking out upon our world today, we feel the truth of that phrase. Man is making vile use of the good things God has provided in the world. The precious metals hidden in the earth, the oil and coal, electric power gathered from the air, lumber from the forests, water power from the rivers, laws which make flight through the air possible, tremendous forces unloosed in bombs and ammunition, all the countless blessings God has created in our world—all these man has turned to the grim business of destruction.

It is the purpose of God that man shall use all the materials and laws of the universe for the good of all. Even when man has made constructive use of nature, too often it has been for the benefit of the few.

Give Thanks!

Let us give thanks for the blessings of our world. They are too many to count. More than that, let us dedicate ourselves anew to the business of better distribution of these benefits.

* * * *

To LEADERS: Topic date, November 29. Next topic, "How to Use the Bible."

BOOKS

We Hear from the Ministers' Wives

I Married a Minister. Edited by Mrs. Jesse Bader. Abingdon-Cokesbury Press. 192 pages. \$1.50.

The minister's wife has at last found a worthy voice. For generations she has been a topic of conversation among the other women of the church. She has liked, loathed, or ignored this fact, according to her individual temperament, but only recently has she made any attempt to express herself.

The editor of this volume recognizes that any true picture of the woman who marries a minister must be a composite picture. Eighteen women have shared in the writing of this book. Fifteen of them are wives of Protestant clergymen, whose names are well known not only in their own communions but interdenominationally. One is the wife of a rabbi. One is the daughter of a minister. One is an unprejudiced observer.

Golda Elam Bader, the editor, states: "Today we all know there is need for every person's highest and best contribution in time and service. . . . Now and then we blindly and unseeingly, while great forces are in motion, fritter away our tremendous potentialities in petty concerns of gossip and amusement. Yet, fortunately, there are countless numbers of women who refuse to be content with conditions as they are and who deliberately invest their lives in the building of a better world. Foremost among these are a group who have dedicated themselves through the men they have married—the wives of ministers."

The first sketch is a portrait of Frances Atkins White by her daughter, Bess White Cochran. Not every woman who marries a minister can match Mrs. White's dynamic personality. Any woman trying to find in the book a guide for her own conduct may be a bit overwhelmed by having such a picture held before her at the outset, but

as she goes on she will find that other sketches take into consideration the average as well as the ideal lady of the parsonage.

Lillie Benbow Scherer, the wife of Dr. Paul Scherer, is the Lutheran contributor to this enterprise. While she says that *Her Appearance* is the last aspect of the subject she would have chosen, she discusses the topic assigned her with sparkling good humor and a thorough understanding of the problems that beset the woman who wants to dress attractively on a limited budget. Her advice is sound and well-worth inwardly digesting, whether you are a minister's wife or not. If there ever was a day when dowdiness was next to godliness, that day is past. Mrs. Scherer makes it clear that anyone who wants to mingle with people should let her appearance express her kindness.

The concluding chapter is called *Saints and Ladies and Ministers' Wives*. Its author, Margaret T. Applegarth, "is not a minister's wife but has had many opportunities to observe the species as a lecturer with the National Christian Mission and before other church groups . . . as a member of various national interdenominational boards; and as chairman of the American Committee of the World Day of Prayer, which plans the programs and observances of fifty-one countries of the world." It is a chapter you won't want to miss.

MARGARET A. J. IRVIN.

Road to Peace

A Christian Basis for the Post-war World: A Commentary on the Ten Peace Points. Edited by A. E. Baker. Morehouse-Gorham Company. 123 pages. \$1.00.

Numerous statements setting forth Christian implications for the post-war world have been made by church leaders in England during the last few years. The form generally known as the Ten Peace Points seems to hold a significant place among these. Reasons for the popular significance attached to this form may be found in its brevity, its relative simplicity, and its endorsement by the major Christian church

bodies in England. In it are included the five points of Pope Pius XII dealing with general Christian principles and five associated standards by which economic situations and proposals may be tested. In its present arrangement, the statement originally appeared as an open letter to the *London Times* on December 21, 1940.

A committee, authorized by the Convocation of York in June 1941, decided to have a team of competent writers express their views on separate points and thus bring about more widespread consideration of the open letter. *A Christian Basis for the Post-war World* is the result of this move. There is no effort at agreement among the writers

nor is the committee to be held responsible for the particular views expressed. A list of subjects and authors will reveal the nature of the Ten Peace Points and the substantial leadership whose interest has been stimulated. Introduction, Christian Co-operation for Justice and Peace, by the Archbishop of Canterbury; The Rights of Nations, by R. R. Stokes; Disarmament, by A. E. Baker; International Organization, by Kenneth Ingram; Minorities, by Sidney Dark; The Law of God, by Barbara Ward; Possessions, by Letitia Fairfield; Education, by A. D. Lindsay; The Family, by John A. Hughes; Vocation in Work, by Dorothy L. Sayers; International Resources, by Margaret Bondfield.

O. FREDERICK NOLDE.

Rickets-producing Fare

A Realistic Philosophy of Religion. By A. Campbell Garnett, Willett, Clark and Company. 331 pages. \$3.

Dr. Garnett's main thesis is that religion is based on the disinterested or altruistic will and is generated in the conflict between that will and man's egoistic tendencies. This disinterested will is what "man has called God and interpreted in so many and various ways."

The book has many commendable features. Apart from the formal virtue of clarity of style, achieved sometimes at the cost of over-simplification of issues, the reader is impressed by the author's emphasis upon the factual reality of religious experience, as well as upon the unique importance of Jesus, and 'upon the necessity of the church and of worship. But even from a purely philosophical point of view the book is open to at least two serious objections. (1) The author's recurrent antithesis of experience versus belief is ill-founded, for belief itself is experience, and there is an interpretative element in every meaningful experience. It is almost naive for him to stress the unity of ideals and purposes and the necessity of communicating these, while attacking the conceptional formulation that makes such unity and communication possible.

(2) The bridges by which the author proceeds to major conclusions, such as God and immortality, are not logically sound. It is difficult to see how he is warranted in drawing from his premise of a disinterested human will any more than his colleague, Dr. M. C. Otto, does, namely, a disinterested human will.

To the student of contemporary trends the book is an interesting example of the kind of hybrid and rickets-producing fare which vital ecumenical Christianity is discarding in favor of the strong meat of theology.

T. A. KANTONEN.

OPEN LETTERS

CHILDREN CAN BE TAUGHT RELIGION

So—it was really true—at last we were going to share our love and life with another, the great privilege of parenthood was to be ours. But what to do now. The doctor said, "Just go on as usual," but what could I do to help to mold this tiny creature into a healthy, physically fit baby? There were, of course, diet, rest, exercise, etc., but my greatest and most lasting help was "faith in God," faith that He would be my strength in time of need.

At last Freddy arrived; and oh! the joy of molding this little fellow's character. Here again I found need for help. As all children, Freddy would get into mischief and to his mother's admonition, "Don't let me see you do that again," he repeated the act out of sight. Here was a grand opportunity to have him know his heavenly Father. I explained that although mother did not see everything, God, our Father, did. This was beyond the little fellow's power of understanding. That night as he played with his blocks I stood in the room quietly for a while. When my presence was finally noticed, I sat down and explained that just as I had been unobserved so Jesus could be around to guard without being seen. Freddy accepted Jesus as his guardian and one who worked hand in hand with mother and father.

Our yard was small, but neighbors' children were always welcome to share playtime and playthings. As all the children were under five, a great many social habits needed to be learned. Toys were shared reluctantly—sometimes a small hand struck out in protest. After one such incident we talked about kindness before retiring. As I was trying to guide Freddy's thoughts in this direction he asked, "What does the 'Book' say about it?" We found the passage, "Be ye kind, one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." After I read it, Freddy asked that I "make a sign." So I printed it and put it over his table in the diningroom. I lost count of the times that I heard one or the other of the children repeat, "Be ye kind" or "Remember to forgive."

You're probably thinking, "How would a two-and-one-half-year-old child know to refer to the 'Book' or 'Bible'." We started extremely early to read short parts of the Bible to Freddy. No, he did not comprehend it, but he acquired a feeling of reverence and respect. We were ever watchful to show him that his mother and father went to it for help.

The first night that the question was asked, "Mother, will the Japs come and 'broke' me?" I was almost at a loss for an answer, but I found that the phrase, "God will take care of you," calmed his fears. I knew that it would always be true, whether here or beyond.

Faith in God—it has answered our every need. And what a comfort to know that the mistakes mother makes will be understood, and guidance will come from that kind and forgiving heavenly Father of not only Freddy but of his mother.

KATHRYN GUINN REISZ.

IS THE CHURCH MISSING AN OPPORTUNITY?

Dear LUTHERAN:

OUR Church has been doing remarkable work for and among our young men in the armed forces of this nation. It is doing everything in its power to see that they are spiritually cared for. This is most commendable, but at the same time the Church seems to be missing a great opportunity in another direction, namely, among the conscientious objectors.

We don't hear much about these young men or what the church is doing for them unless we have friends who come under this heading. I have a feeling that they are the "forgotten" men of our times. Much that I have heard confirms my feeling that as a Church we are not standing by these men or even ministering to them as we should.

These young men have searched their consciences and felt that they cannot under any circumstances bear arms. They feel that the Word of God, as the Holy Spirit gives them the light to understand it, condemns war. As a result they are called "conscientious objectors" to the struggle in which we are now engaged. All of them realized what the consequences of their decisions would be, but they adhered to them. Some of the results of these decisions I note here: they have been ridiculed and condemned by their friends, the girls they have intended to marry have handed back their rings, families have taken sides either for or against them. These are just a few of the results.

After having been put into the conscientious objectors' class and called to go to one of the work camps, they find that they must work a certain number of hours a week and pay \$35 a month for the privilege of doing so. They are not even reimbursed for their labor. If they cannot pay, then our Church should take care of them; but the fund set aside for this purpose is so pitifully

small that it is practically useless. From here on their financial worries become the worries of the "peace" churches who have underwritten the whole financial plan for these conscientious objectors' camps.

I believe that something must be done by our Church for these men—much more than is being done at the present time. I firmly believe that the very fact of paying \$35 a month to work is against the anti-slave law of this nation. It would be better for them if they were in jail, for then this expense would be unnecessary. How many men can afford to pay this sum of money every month with no income?

It is the duty of our Church to see also that they are spiritually cared for; to see that they receive church literature and Bibles and the same things that our men in the armed forces are receiving. What is the difference in the eyes of the Church between the conscientious objectors and our men in service? Are they not also members of the church of Christ, and are they not also entitled to the help of the church? We must not and cannot neglect them.

We read that we are doing all we can for the enlisted men, because if we don't they will not think much of their Church, and that when they return they will have lost interest in it because it failed them when it was needed most. What about our conscientious objectors? Will not the same thing happen to them if we don't do something? I dread to think what is going on inside of them. They must feel like the "orphans" of our Church; and why? Because they made up their minds according to their interpretation of the Word of God and then had the courage to stand up for their convictions. They are as much martyrs of this conflict as anyone else.

Anyone reading this letter will think that I am also a conscientious objector. I am not. Nevertheless, I respect the convictions of these men. I feel the need to speak in their behalf. I disagree with them; but who am I to judge them? They are our boys; they are members of our Church; they are small in number; but we cannot neglect even one and remain faithful to our Christian duty.

What are we going to do about this condition? Are we going to look into their plight and help them? That is up to you. As for me, I will continue to send church literature to those I know in these camps, the same as I do to my men in service. I will continue to send packages to these conscientious objectors of our Church, the same as I do to our enlisted men. I count them as one army under the banner of Christ, and even though their convictions differ, I will minister to them as a whole.

WALTER E. BOCK.

A Century for Christ

Dedication of Grace Church, Springfield, Illinois, Marks 100th Anniversary of Congregation



Grace Church, Springfield, Ohio, and the Chapel Inspire to Worship

By NILS EINAR REISTAD

GRACE CHURCH, Springfield, Ill., has passed the first century of its work for Christ in the capital of this state. September 19, 1841, under the inspiration and leadership of Francis Springer, D.D., the Evangelical Lutheran congregation of Springfield was established.

Services were held in homes, the courthouse, school buildings and in other church buildings. In 1854 the congregation took the first steps toward the purchase of a permanent site upon which to erect their church. Before the building was completed the offer of the German-speaking members of the congregation to buy the property was accepted. In 1856 plans were begun for the erection of a permanent church and in 1859 the congregation dedicated their first church home.

Dr. Springer served the church as pastor from 1841 to 1847 and again from 1855 to 1857. He was also a missionary to nearby towns and villages. Eleven brief pastorates occupied the years from 1857 to 1888. During the ten-year pastorate of the Rev. Millard F. Troxel beginning in 1889, the name of the church was changed to Grace Evangelical Lutheran Church of Springfield, Illinois. The site for the present building was purchased in 1891, and the decision was made to erect the present building, which has served so admirably during the past half century. The church was dedicated March 19, 1893.

During the next pastorate, that of the Rev. J. Milton Francis, the entire indebtedness of the church was liquidated and the church and its activities expanded.

The longest pastorate was that of the Rev. William H. Nicholas, 1908-1938. A Sunday school unit, which is yet one

of the finest in the city, was added to the church in 1926. Dr. Nicholas was beloved not only by his congregation but by the entire community and became widely known throughout the state because of his fine spiritual leadership and his interests in the development and promotion of things beneficial to his fellowmen. In this popularity his congregation shared. During his last illness the Rev. A. Burd Arganbright was called as assistant pastor, and upon the senior pastor's death the assistant became the leader of this congregation. Plans for remodeling the main church building were begun in 1940, and on September 13, 1942, the new church was dedicated.

Upon entering the edifice one is impressed with its beauty. The only visible things that are not new are the two beautiful stained glass windows to the north and west. The mural above the reredos is a tapestry-like decoration full of symbolism and simulating the tapestry background of the old cathedral altars. The beautiful altar, pulpit and lectern seem drawn together by the communion rail.

Separated by drapes from the nave is the chapel, which may be used to increase the seating capacity of the church and for smaller gatherings. Here again, as in the chancel, the beauty of symbolism holds the attention of the worshiper.

Throughout the chapel and the church the furniture and trim are in mission oak finish, and the walls of a gray that generates a spirit of warmth and cheerfulness. As the beauty of the tones of the hidden three-manual organ rise seemingly to the highest beams, one cannot but gaze toward the beam

high above the chancel upon which is a cross that seems symbolic of the strength and power of the Christian religion.

At the service of dedication Dr. O. Garfield Beckstrand of Rockford, Ill., personal representative of Dr. Armin George Weng, president of the Illinois Synod, preached the sermon. In the afternoon there was a Service of Baptism, and in the evening the president of

the Ministerial Association, the Rev. William W. Roth, pastor of St. John's Church, extended greetings. Dr. Dwight P. Bair, president of the Central Conference, delivered an address.

September 20 fifteen boys and seven girls were confirmed, and on the twenty-seventh a great number of people were received into membership and participated in the largest fall communion in the history of Grace Church.

October 8 the first wedding was performed in the church. Miss Kathryn Springer of the fifth generation of that family to wed in that church, and the great-great-granddaughter of the founder of the congregation, was the bride.

Dr. Springer and his little flock in 1841 looked forward to the work of the church they founded; Pastor Arganbright and his great congregation may now look with pride upon that church's history and set for themselves a new objective as they begin a new century for Christ.

A REFORMATION SERVICE IN BUFFALO

Buffalo, N. Y. Sunday afternoon, November 1, the Reformation Service sponsored by the Lutheran Church Extension Society of Buffalo was held in St. John's Church, the Rev. Martin J. Hoepfner pastor. Dr. Paul Andrew Kirsch, a former pastor of this congregation, now assistant executive secretary of the Board of American Missions, was the main speaker at this service. The United Choir sang the anthems and led in the musical part of the service.

Important Plans Accepted

*Executive Board of the Women's Missionary Society
Meeting During U. L. C. A. Convention*

Reported by MRS. C. W. BAKER, JR.

THE Executive Board of the Women's Missionary Society of the United Lutheran Church in America assembled in the Henry Clay Hotel, Louisville, Kentucky, October 13 and 14. The special committees—Personnel, Finance, Special Divisions, and Convention Program—met at designated periods on October 12.

The reports of the officers and staff were most encouraging and indicate that missionary zeal has not wavered. The budget for the calendar year 1943 was adopted: it includes a number of special gifts which aim to meet special needs of the coming months.

The report of the India Lace Department indicated that there is not sufficient lace on hand to continue the sale from the office. Lace is still being made in India but cannot be sent to this country just now. The promotion of the department will depend upon the faithful observance of India Lace Day in our local congregations.

The Southern Mountain Work was presented by means of moving pictures taken recently of our Konnarock Training School and work being done there. Pastor A. Kenneth Hewitt gave glowing reports of the medical work under the efficient administration of Dr. and Mrs. Meyer.

The report of the Board of Social Missions as presented by Dr. C. Franklin Koch, emphasized that its problem has been not to find areas in which to work, but to sift out from the many those which are the more pressing.

An Earned Recognition

Henry J. Pflum, D.D., president, and Z. M. Corbe, D.D., executive secretary of the Board of American Missions, reported progress in the many mission stations, but emphasized the need of more workers to help fill vacancies created by pastors going into the service as chaplains. The Board of American Missions recognized the valued service of the women of the church by electing Mrs. Oscar C. Schmidt, vice-president of the Women's Missionary Society, to full membership on the Board, the first woman in the history of the Lutheran Church to hold such membership on a Home Mission Board of a general body. Mrs. Schmidt had been an advisory member of the Board. Mrs. C. W. Baker, Jr., was named by the Women's Missionary Society Executive Board as the advisory member from their group to take Mrs. Schmidt's place on the Board of American Missions.

Dr. George Drach and Dr. M. Edwin Thomas, administrative secretaries of the Board of Foreign Missions, met with the Board Wednesday morning. They

emphasized the increasing friendly relations of the United States with the countries of South America and the opportunities offered for additional work there.

Miss Christie Zimmerman, returned missionary from India, stated that elaborate plans had been made in India for the observance of the Heyer Centennial.

Important Conferences

The Interdenominational Committee announced that the annual meeting of the Home Missions Council of North America will be held at Hotel Cleveland, Cleveland, Ohio, December 5-10, 1942. The annual meeting of the Foreign Missions Conference of North America will be held at the same place December 7-10, 1942. The delegates recommended to the Board of American Missions for appointment were: Mrs. Oscar C. Schmidt, Miss Selma Bergner, Mrs. D. Burt Smith, Mrs. J. H. L. Trout, Mrs. Paul Knauss, Mrs. C. W. Baker, Jr., Mrs. J. A. Fehr, Mrs. J. T. Collins, and Mrs. Glenn Cummings. The delegates recommended to the Foreign Missions Conference were: Mrs. O. A. Sardeson, Miss Nona M. Diehl, and Mrs. H. S. Bechtolt.

1943 Convention at Roanoke

The Convention Program Committee announced that it was impossible to hold the 1943 Triennial Convention at Charleston, S. C., as planned. The present emergency makes it impossible for Charleston to entertain conventions for the duration. Roanoke, Va., was selected as the place for the 1943 convention.

The Committee on Organizational Set-up reported on the findings of the departments, and after some discussion were asked to revise their plan and present the same to the next meeting of the entire Executive Board.

Due to present conditions, it was decided that the elected officers and five Board members be named to meet

at the designated time in February and transact the necessary business.

Personal from China

The Tuesday evening dinner was served in the Blue Room of the Henry Clay Hotel. Dr. Mary Markley presided. The speaker of the evening was the Rev. Dr. L. Grady Cooper, recently returned missionary from China. His thrilling experiences in occupied China when he was held by the Japanese as a prisoner gave us first-hand knowledge of conditions in China today.

The Lutheran women of Louisville were very kind and hospitable to the Board members during their stay in that city. Monday afternoon a tea was held at First Lutheran Church in honor of the Women's Missionary Society Board. Wednesday evening, October 14, there was a reception at Trinity Church. This gave the board members an opportunity to meet many of the Lutheran women of Louisville and wives of delegates and visitors to the U. L. C. A. convention.

Chaplain Oberholtzer

Capt. Walter D. Oberholtzer, formerly assistant pastor of Trinity Church in Fort Wayne, Ind., has been appointed post chaplain in the Air Forces Technical School in the former Stevens and Congress hotels on Chicago's lake front. This new radio training center is one of four schools in Chicago.



Captain Oberholtzer

Captain Oberholtzer will direct religious activities for students of radio operation and radio mechanics, and will be in charge of a staff of three or four assistant chaplains who will be assigned here soon. The first services by the new chaplain were conducted in the Eighth Street Theater, which was recently acquired by the Army.

One of Chaplain Oberholtzer's staff will be assigned to direct religious programs at the former Chicago Beach Hotel, which was recently transformed into an army hospital for Air Forces students in Chicago technical schools.

For five years after his graduation from the theological seminary Captain Oberholtzer was chaplain for the Civilian Conservation Corps, and for nineteen months before coming to Chicago he was post chaplain at Gowen Field in Idaho.

Notable for Constructive Fellowship

Thirty-year-old Pastoral Conference of Rochester, New York, Has Won Appreciation

By HOWARD A. KUHNLE

LUTHERAN pastors of Rochester, New York, have had a ministers' association, meeting monthly, with a continuous history of over thirty years. Known as the *Lutheran Pastoral Conference of Rochester and Vicinity*, it was organized October 25, 1909, and is now in the most flourishing condition in its history, judging on the basis of attendance and interest.

While the association has no status whatever in the official set-up of the United Lutheran Synod of New York, yet this organization does have distinct values: namely, it acts as a clearing-house for the Lutheran activities of Rochester; it affords splendid fellowship; and it gives an opportunity for an intelligent approach to common problems through papers read by members.

The Training School Committee gives the opportunity to the president and dean of this group to explain their courses and work. Close contact with work in weekday religious education has been maintained with various Lutheran endeavors, and also with that carried on by the Federation of Churches in the City of Rochester.



OFFICERS OF THE PASTORAL CONFERENCE OF ROCHESTER, NEW YORK

(Left to right) Vice-president Rudolf F. Ludwig, President Erich O. Brandt, Treasurer Alfred J. Schroder, and Secretary Alfred G. Schofer

Business of the Organization

The general order of business of the conference is opening devotional exercises, business meeting, and dinner. The devotions have varied from a brief scripture reading and prayer to a matins service.

By acting as a clearinghouse for common activities, members have an opportunity to be informed on the latest developments in many fields which affect our common endeavors. For example, there are several standing committees.

The Inner Mission Committee gives the superintendent and officers of the Inner Mission Society the opportunity to explain from the "inside" the latest developments in their work, to send out "feelers" regarding new types of work which may be entered, to get the opinion of the ministers in advance, and to receive suggestions.

Contact is made with the Federation of Churches, by means of a provision in their constitution making the president of the organization a member of the Board of Directors.

As a clearinghouse, the organization has been able to give a great deal of informal aid to various movements. For example, it helps to keep its members better informed about such matters as the promotional program of the United Lutheran Church, Lutheran World Action, and the Pension Plan. While it has never actually sponsored the appearance of college choirs, it has helped other organizations to make the visits of the St. Olaf, Wagner, Hartwick, Wittenberg, and Susquehanna college choirs successful. The association has worked closely with the Lutheran Mission Union, the home mission organization which has established a number of churches here in the last

fifty years. When there have been special synodical campaigns, there has been an opportunity for synodical officials to reach the pastors informally, quickly, and continuously. The conference has enabled those pastors and their families who wish to do so to become members of the Rochester Hospital Service Corporation, which sells hospitalization insurance but requires that memberships be established in groups of not less than ten heads of families or individuals. The association has acted as a clearing house for evangelism, as promoted by the synod and its conferences.

As Active Sponsor

Although there is a tendency to give activities over to other organizations, yet the Pastoral Conference has also been the active sponsor of special events which have met with a high degree of acceptance and success. For the past several years there has been a choral festival by the various choirs on the afternoon of Passion Sunday. There has always been an overflow attendance, making it necessary to use a larger church each year. The association has sponsored post-Easter rallies for those confirmed in the various congregations.

For many years the association has sponsored a Reformation service. In recent years this has been a joint effort with congregations of the Evangelical and Reformed Church, but support has been decreasing. This year our churches endeavored to recapture the original support by sponsoring a Reformation Service with Lutheran groups only.

Pilgrimage

An important venture is the Lutheran Pilgrimage held on a Sunday afternoon and evening in June each year, for the purpose of stressing missions. This was originally held at Transfiguration Church for four years, under the title Mission Festival, when that congregation was receiving help from the other churches on its mortgages, but gradually attendance fell off. The event was re-named in 1937 and was held at Concordia Church, Kendall, with a quadrupled attendance. This support was continued in 1938 at St. Paul's Church, Dansville; in 1939 at First Church, Lyons; and in 1940 at Immanuel Church, Webster. In 1941, the Pilgrimage was again held at Transfiguration Church. It did not receive the support that it had in the towns, as it again became apparent that the people liked the pilgrimage at a distance. This year on account of the gasoline and rubber situation, the pilgrimage was scheduled for one of the county parks just outside the city. There was real enthusiasm for this

venture, and promise of a good attendance, but it rained most of the day, and the pilgrimage had to be held in the downtown Church of the Reformation. The attendance was larger and more representative than had been anticipated under the circumstances.

The Sunday Evening Hour

The association also sponsors the Lutheran Sunday Evening Hour once a month during the winter in some church, since none of our congregations has regular evening services. This has had best support when there was something special, such as a religious drama, rather than when there has been a preaching service with a guest speaker from outside the city.

Last year the Pastoral Conference assumed responsibility for a Lutheran refugee family from Germany which was directed to Rochester by Dr. Clarence E. Krumbholz, head of the Department of Welfare of the National Lutheran Council. There was only one

difficulty. While it was anticipated that a position would be secured for the man with little delay, it was a number of months before work was found, due to unforeseen circumstances. The man still has the position, and the family is gradually making a good adjustment "in the land of the free and the home of the brave."

Space permits only mention of the benefits derived from well-prepared discussions and addresses by invited guests. The fellowship engendered by the meetings is a further asset.

There have been occasional meetings with the wives of the pastors, especially at Christmas time and in June; but recently the wives have started their own organization with bi-monthly meetings.

Perhaps the most convincing evidence of the life of this group is the fact that after thirty years the association is vigorous and eager to confront the ecclesiastical problems of the coming months.

ferred: "My Work," taught by the Rev. Wallace Knerr of Denver; "My Life," taught by the Rev. Willard Weida of Rothsville; and "My Bible," taught by the Rev. Myron Eichner of Ephrata. The school was held in Trinity Church.

District Conferences were held on three successive nights, September 23 to 25, at Salem Church in Lebanon; Trinity Church in Lancaster; and Trinity Church in Ephrata. Reports indicate that fine attendances were the rule: 200 people attended the Lancaster Conference, 185 the Ephrata Conference, and a corresponding number the Lebanon meeting. The public reaction to these conferences was splendid.

A Diamond Jubilee

The seventy-fifth anniversary of the *Church School of Christ Church in Lancaster*, the Rev. G. Martin Ruoss pastor, was observed September 27 to 29 with special services. Special speakers at the three services were the Rev. Arthur H. Getz, secretary of the Parish and Church School Board of the U. L. C. A.; the Rev. Earl S. Erb, executive secretary of the synodical Board of Christian Education. Dr. John W. Richards, scheduled to be the speaker on the anniversary date, was prevented from filling the engagement by illness. An anniversary booklet containing the history of the school and a list of all officers and teachers was distributed.

Appointed Student Pastor

Acting upon a resolution of the Lutheran Pastoral Association of Lancaster and the recommendation of its appointed committee, the Rev. Alvin H. Butz, Jr., pastor of Redeemer Church in Lancaster, has been named to do pastoral work among the Lutheran students attending Franklin and Marshall College in the City of Lancaster.

Service flags are being dedicated by a number of city and county churches. Among the steadily increasing number is Jerusalem Church of Rothsville, the Rev. Willard Weida pastor, which dedicated a flag with eighteen stars—eight in honor of members of the congregation and ten in honor of members of the Sunday school.

Several churches in the City of Lancaster have been designated as "shelter areas" by the local defense council. They will be used to house evacuees in case of an air raid in the city area.

A CORRECTION

THE LUTHERAN regrets a statement made in the issue of November 4, that Carthage College was located at Fremont, Nebraska. Carthage is at Carthage, Illinois; Midland College is at Fremont.

News From Lancaster Conference

ANNIVERSARIES AND DEBT REDUCTION UPPERMOST IN THIS SECTION

By ALVIN BUTZ

AN annual service, honoring the memory of the Rev. Dr. C. Elvin Haupt, pastor of Grace Church, Lancaster, Pa., for forty years, was held Sunday afternoon, October 11, in the Greenwood Cemetery in Lancaster. Dr. Haupt served the congregation from 1880 to 1920. The memorial service is held each year by the congregation on the Sunday nearest his birth and death dates, both of which fall in October.

The Luther League was in charge of the service and the speaker was Mr. A. W. Livingston, a member of the church council and for many years an associate of Dr. Haupt in church affairs. The League also placed a memorial wreath on Dr. Haupt's grave. The Rev. Dr. Allan Benner is the pastor of Grace Church; the assistant pastor is the Rev. Arnold Spohn.

190 Years Old

The 190th anniversary of *St. Paul's Church, Penryn*, the Rev. George B. Ammon pastor, and the Rev. F. A. Weickel pastor emeritus, was celebrated by a series of services preliminary to Holy Communion October 18. Dr. Ernst P. Pfatteicher, president of the Ministerium of Pennsylvania, preached the festival sermon Monday evening. Both choirs of the church combined to sing the anthems.

On Wednesday evening the sermon was delivered by the Rev. Dr. J. F.

Knittle, pastor of Zion Church in Manheim. The senior choir sang under the direction of Mr. I. W. Singer; the junior choir under the direction of Mrs. G. B. Ammon.

The pastor preached Thursday evening, at which time children were baptized and a class of catechumens was confirmed.

A souvenir booklet recently compiled by the pastor contains the history of the congregation. This was distributed at the services. The congregation numbers 175 communing members.

Debt Reduction at Ephrata

At the Rally Day exercises held at *Trinity Church in Ephrata* September 27, the sum of \$2,082 was contributed by the Sunday school and church toward the building fund. Trinity's remarkable financial record shows that in the past ten months the indebtedness of the congregation has been reduced from \$8,000 to \$3,700. The Rev. Myron Eichner is the pastor of this progressive church.

The *Leadership Training School of Ephrata and Vicinity* began its sessions Monday evening, September 28, and continued over a period of six weeks. The Rev. Dr. Robert R. Fritsch of Muhlenberg College in Allentown presented a course on Genesis. The following three elective courses were also of-

On the Wing

A VISIT TO HARTWICK COLLEGE AND SCHENECTADY

By MILTON J. BIEBER

SEPTEMBER 2, 1942, is chalked down in my diary as "a very happy, profitable day." It was on that day that Mrs. H. G. Pfeil, wife of the vice-president of the First Lutheran Church, Schenectady, N. Y., an alumna of the State Teachers' College at Oneonta, N. Y., took Mrs. Bieber and me in her comfortable Chrysler for a drive along the picturesque Mohawk River to the peaceful city of

Oneonta

This delightful outing resulted from a general invitation from Dr. W. G. Boomhower to "alumni and friends" of Hartwick Seminary to a luncheon meeting at the Oneonta Country Club, mainly to discuss a "seminary room" at Hartwick College, Oneonta. The luncheon, sociability and the "forward look" spelled success. The genial Dr. Boomhower presided. The discussion was animated, almost all taking part; among them the president of the college, Dr. Henry J. Arnold, Mrs. J. G. Traver, the Rev. M. C. Skinner, the Rev. D. G. Van Deusen, Dr. Boomhower, the writer, and a number of others all equally interested; and the desired room will materialize in due time.

After general and special "good-bys," Dr. Boomhower became our very helpful escort, taking us to his church, Atonement, in whose founding the writer had an indirect part in 1903. Today the congregation numbers 497 baptized, 361 confirmed, 300 communing members. We visited the college, which overlooks the city from a magnificent eminence. Here we were again greeted by President Arnold, and we got our first real acquaintance with

Hartwick College

This modern miracle, because of its amazingly rapid development, is an outgrowth of Hartwick Seminary, the oldest Lutheran school in the United States. The seminary was begun in 1797 under the will of the Rev. John C. Hartwick, who left large resources in land and money for its founding. Its first president was John C. Kunze, D.D., who with the Rev. A. F. Baum and the Rev. J. F. Ernst constituted the first faculty. This institution has graduated over 300 ministers, many of them eminent scholars and leaders in the Church. Hartwick College, later organized and conducted in conjunction with the seminary, has sent into the world and into all walks of life more than 3,000 men and women, many of them especially noted.

Hartwick Seminary, College, and Academy were located eighteen miles north of Oneonta and not far from Cooperstown, named after James Fenimore Cooper, the famous author of "Leather Stocking Series."

In the reorganization of the institution in 1926, the seminary was moved to Brooklyn; the academy was later closed, and the college became "Greater Hartwick" at Oneonta in 1928. To bring to realization this Greater Hartwick, the then New York Synod called the Rev. Dr. Charles W. Leitzell to lead a campaign for \$500,000, and almost \$650,000 was subscribed, including \$200,000 and seventy acres of land, by the citizens of Oneonta. Dr. Leitzell became the first president in 1929 and held the office for ten years, when he became president emeritus. Dr. Henry J. Arnold succeeded him. During the years the institution has had a remarkable growth with a faculty today of 32, a student body of 315, an absolute and permanent charter. It ranks among the state's accredited colleges and institutions of higher learning.

William G. Boomhower

Dr. and Mrs. Boomhower are pleasantly situated "under their own vine and fig tree" in Oneonta. The Doctor was graduated from Hartwick Seminary in 1914 and was ordained by the New York Synod the same year. He served congregations in Wurttemberg, Center Brunswick, and Troy, N. Y.; engaged in Sunday school work in New Jersey; was pastor in Cobleskill, N. Y., 1922-29; Jersey City, 1929-35; Temple Church, Philadelphia, 1935-41. He is pastor of Atonement Church, Oneonta, and teacher of Bible at the college.

An Important Visit

The Second Lutheran Church and Reformation, Schenectady, were honored October 3 and 4, by a visit from Dr. Paul Andrew Kirsch, our busy and energetic synodical secretary of Home Missions and assistant executive secretary of the Board of American Missions. Met at the station by Pastor A. E. Stiles of the Second Church, they discussed the affairs of the congregation at the Stiles' supper table and later in the evening at the parsonage with the church council. The Second Church, though handicapped by worshiping in a hall for fifteen years since its organization (1927), nevertheless has made commendable progress under its first and only pastor. Dr. Kirsch spoke in the Second Church at its church school

Rally Day services on Sunday, and preached an edifying sermon in Reformation Church at the eleven o'clock service. This was followed by a dinner at the VanCurler Hotel sponsored by the Advisory Committee of Reformation Church.

Paul Andrew Kirsch

Our synodical missionary superintendent, was born in 1889. He was graduated from Northwestern College at Watertown, Wis., 1908, and from the Philadelphia Seminary at Mt. Airy, 1911. Ordained in St. John's Church, Buffalo, N. Y., by the New York Ministerium, he served as his father's assistant for one year. (Dr. J. A. W. Kirsch served St. John's for eighteen years, was president of Wagner College at Rochester, N. Y., for several years, and was later superintendent of the Lutheran Orphanage and Old People's Home in Jersey City, N. J.) After a pastorate of one year in St. Mark's, Brooklyn, Dr. P. A. Kirsch served Immanuel, Meriden, Conn., for fifteen years. Dr. Kirsch became the assistant executive secretary of the Board of American Missions in 1934 and in addition was made secretary of Home Missions of the United Synod of New York.

NAVY CHAPLAINS SOUGHT

Atlanta, Ga. Chaplains are vitally needed by the U. S. Navy for service both ashore and afloat, and interested ministers are asked to communicate with the Office of Officer Procurement.

Ministers may obtain commissions up to the rank of lieutenant, and those who have had previous naval experience as chaplains will be commissioned in ranks above lieutenant. A college degree and three years of theological training are required.

The maximum age for candidates is fifty, but those older will be considered if they have had previous naval service as a chaplain. Only serious physical deficiencies will be considered as disqualifying. Vision below 12/20 correctable to 20/20 will be considered for waiver.

The duties of the Navy chaplain are primarily religious. There are additional duties, however, which fall to the lot of the Navy chaplain that are not the privilege or responsibility of the average civilian pastor or parish priest. These additional duties are in connection with activities promoted in the Navy for the advancement of the mental, moral and physical as well as spiritual welfare of the personnel.

The Navy needs chaplain candidates from all denominations.

Apply at your nearest Office of Naval Officer Procurement.

The Venango Trail

THE PITTSBURGH AREA REPORTS ACTIVITIES

By L. W. RUPP

THE vacancy occasioned by the death of Robert W. Doty, D.D., in Grace Church, Butler, Pa., has been filled by the election of the Rev. Elmer P. Wentz, who for eight years has served Mount Olivet Church, North Side, Pittsburgh. In addition to his parish duties Pastor Wentz has for three years served as Lutheran student pastor among the students of the higher institutions of learning in Pittsburgh.

The wide scope of Pittsburgh Synod interests appeared in the invitation from St. Peter's Church, Detroit, to the German Conference for entertainment of the fall convention, held there October 6 and 7. St. Peter's Church was organized in 1930. May 10, 1942, the new church and parsonage were dedicated. The Rev. John Teutsch has served as pastor since organization.

Johnstown Anniversary

In the week September 27 to October 4 Zion Church, Johnstown, celebrated the ninetieth anniversary of its organization, including the observance of the sixtieth anniversary of the Sunday school. Ernst A. Tappert, D.D., former pastor, preached at the services September 27. On Founder's Day, addresses were given by John Graf, D.D., of the Thiel College faculty, the Rev. Adam Boerstler of McKees Rocks, and Pastor Ernest Selman, Philadelphia. Other sons of the congregation spoke Tuesday night: Alex. W. Stremel, D.D., chaplain at the Western Penitentiary, Pittsburgh, and Samuel Boerstler, D.D., First Church, Greensburg. At the program celebrating the Sunday school anniversary, speakers were the Rev. Waldemar Buch, son of the local pastor, and the Rev. Paul W. Heist of Martins Ferry, Ohio, formerly assistant pastor at Zion's. For the Homecoming Service, addresses were made by two of Zion's sons, the Rev. Wilfried Tappert of Mt. Vernon, N. Y., and the Rev. Theodore Erdmann of Jersey City, N. J. October 2 P. H. R. Mullen, D.D., Superintendent of Missions, brought the message. Miss Susan Glatz, returned missionary from India, a daughter of Zion congregation, spoke on the Children of the Church program. The anniversary celebration was brought to a close October 4 with the administration of the Holy Communion in charge of the pastor, Theodore Buch, D.D.

An important home mission item appears in Pittsburgh news, as we learn that the Rev. J. W. Thomas, and his lay evangelists of St. James Church, Mount

Oliver, are preparing plans to be put into effect with the opening of the Arlington Heights Housing Project, which will provide for 660 families.

This metropolitan Central Conference reports in a rural parish, *Scenery Hill*, a well-planned program directed by Pastor Karl E. Knisely through issuance of a mimeographed news letter, "The Messenger." Tire and gasoline rationing add to the problems of attendance in this area; the bulletin keeps all families posted as to the life of the church. *First Church, Washington, Pa.*, the Rev. Harry B. Ernest pastor, uses their bulletin to give information about "The Boys in Service."

Greensburg Conference

reports that the two conference pastors most recently inducted into service as chaplains have completed preliminary training at Harvard University, and have been assigned to permanent posts, Lt. George D. Wolfe to Camp Forrest, Tenn., and Lt. Frank Helsel to Durham, N. C. Lieutenant Wolfe's parish, Trinity, Mt. Pleasant, will be served by Supply Pastor William A. Zundel. Trinity did substantial work through the summer on parsonage and church. St. John's Church of this parish has dedicated a service flag.

Mr. William Meyers of Pittsburgh has become stated supply for Hope Memorial, Smithton, Seminarian Donald Moore having returned to the Philadelphia Seminary to complete his studies there.

Following a summer of extensive renovations, *First Church, Greensburg*, Samuel Boerstler, S.T.D., is drawing up plans for improvements in the auditorium and additional Sunday school rooms. A five-year payment financial plan to cover the cost of proposed improvements has been determined. This congregation has fifty-four men and one woman in the armed forces.

"In the Service"

Both congregations of the *Harrison City-Boquet Parish*, the Rev. William E. Bauer pastor, recently dedicated service flags. On this roll is Lieutenant Gertrude Fink, first nurse from Allegheny General Hospital, Pittsburgh, to answer the call to such military service. Zion, Harrison City, has received from Mr. and Mrs. John Kuhns an altar cross in memory of their mother and in honor of their father, the oldest living member of the church. The Ladies' Aid of St. John's, Boquet, presented

their church with an altar cross in honor of the forty-fifth anniversary of Pastor Bauer's entrance into the ministry.

Trinity, Connellsville, W. H. Hetrick, D.D., now reports sixty-five young people, including one nurse, on the Service Roll; addresses include Alaska, Hawaii, Iceland, Australia and Europe. There are two gold star sons on this roll.

Salem, Brush Creek, is also among churches recently dedicating an American flag. The King's Messenger Bible Class observed its twenty-sixth anniversary with a special church service. Mrs. Walter Gongaware, organizer of this class, taught it for 26 years.

Erie, Pa. St. Stephen's Church, the Rev. A. U. Gesler, Ph.D., pastor, through the Lutheran Service Auxiliary, is sending Christmas packages to each of the thirty-four men in the service of the country. This congregation has now paid off the indebtedness on their property, but is waiting to celebrate in connection with their forty-fifth anniversary next year, when it is planned to make necessary repairs to the church building.

Arona. St. Mark's Church, the Rev. Arthur H. Blank pastor, has been the scene of the dedication of a community Honor Roll.

The Erie Conference

in their fall convention at Messiah Church, Wesleyville, the Rev. Donald L. Houser pastor, selected these topics for the papers to be presented: "The Conscientious Objector," by Mr. Emory Ackerman; "Selective Service and the Student," by the Rev. Peter Brath of Greenville; and "Service Men and the Church," by Pastor Houser. Conference voted financial support for Parish Service Center Work in the new army camp to be formed near Greenville.

Pastor Jacob R. Nicholas, West Newton, statistical secretary of the Pittsburgh Synod, has celebrated the tenth anniversary of his pastorate. A new heating plant costing \$1,000 has been installed. At the annual dinner of the church school staff, Pastor Edgar Hanks of Jeannette demonstrated "Visual Education." Plans are being made to participate in a community religious survey and Lay Evangelism Visitation.

At *First Hungarian Church, Cleveland, Ohio*, the Rev. A. M. Leffler pastor, October 18 marked the thirty-fifth anniversary of the Altar Society. A gift of \$500 was presented by them to the congregation on this occasion. In the past two years this society has contributed more than \$5,000 toward the furnishing and building of the new church. Pastor Leffler has been obliged to introduce a third morning service.

Nova Scotia News

By DOUGLAS A. CONRAD

OCTOBER 4 was a red-letter day for St. Paul's Church, North River, for on that day the cornerstone for the new building was laid. The service was conducted by the Rev. C. H. Whitteker, president of the Nova Scotia Synod, who also preached the sermon. He was assisted in the service by the pastor of the parish, the Rev. James Dauphinee. The choir was augmented by members from other congregations of the Northfield Parish.

The move to build a new church was made a few years ago when the Rev. T. Schrader was pastor of the Northfield Parish. The ground was donated by a firm of lumber merchants of New Germany. The work done thus far has been donated and the future success of the building depends to a large extent upon that type of work. Last fall an appeal for financial help was sent to the congregations of the synod, and a goodly amount was received to help out with necessary expenditures.

The Northern Conference

The fall sessions of the Northern Conference were held in St. Andrew's Church, West Northfield, September 24. The sermon at the opening Communion Service was preached by the Rev. Paul Eydt. Two excellent papers were read at the afternoon sessions: "The Church in Thy House," by the Rev. Walter Goos, and "The Importance of Catechetical Instruction," by the Rev. Louis Bald. At Vespers the sermon was preached by the Rev. C. H. Whitteker. Conference voted the day's offerings to the joint appeal of the Canadian Lutheran Commission and Lutheran World Action. The churches of the synod are busy gathering in a special offering which is to be divided on a fifty-fifty basis between these two worthy causes, and are endeavoring to raise \$1,000.

President C. H. Whitteker and Mr. Gordon Snyder of Bridgewater were delegates to the biennial convention of the United Lutheran Church at Louisville, Ky.

The Men's Club of Resurrection Church at Halifax began its fall activities with an energetic program. The men voted to take a course in First Aid. October 19 the first Ladies' Night of the season was held, when a goodly number of the members and their wives and friends were present. The annual Rally Day Service of the Sunday school was held October 11. The school has set as a goal 150 on the roll by the end of the present season. There are now ninety-six enrolled.

Pastor Conrad has organized a Boy

Scout Troop, which is registered with the national association. On Thanksgiving Day, October 12, they enjoyed a long hike in the woods. A Girl Guide Company is being organized.

In the matter of stewardship and the Every Member Canvass Visitation, Resurrection Church is following the successful method that they inaugurated last year.

WAR AND CHRISTIANITY

(Continued from page 7)

the thirteenth chapter of Romans:

"But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

Let us all do our part in seeing that the great risks—and in many cases the ultimate sacrifices made by our millions of fighting men—are not in vain. Surely if it is the Christian's duty to take part in war against evil, it is also his duty to do his utmost to prevent evil from developing—to see not only that the war is won but the peace also. We fight today because we share with John Peter Muhlenberg the belief that when freedom and justice are threatened, when we are faced with the choice between servitude and battle,

we shall as Christians take battle every time. But let's remember also what another illustrious Lutheran, the Rev. Frederick A. Muhlenberg, said in his inaugural address upon becoming the first president of Muhlenberg College:

"No education is complete unless it prepares a man to discharge all his duties properly in this world, and qualifies him for the rewards and employments of eternity."

I am sure that the war record of the men of today who are fighting in this great cause to preserve democracy and civilization will be one of which we are proud, as we are proud of the war record of those early pioneer Lutherans. And after this world conflict is over, may we follow as they did by faith, step by step, in carrying on the things for which our country stands and which our great Church believes and teaches. May we be as those early Lutheran preachers pushing out into the unexplored wilderness, building new churches wherever new settlements appear, rebuilding churches which have been allowed to waste away, and rededicating churches which may have lost sight of our great objectives.

Lutherans in Tennessee

I should like to bring to your attention something of the history of the

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Lutheran Church in Tennessee. Lutherans settled in Bedford County, my present home, as early as 1806 and established two congregations—Crowell's and Shofner's. These are the oldest Lutheran organizations in the state, due to the fact that while there are older congregations in East Tennessee, in the early history of our country they were in the part of our state which was then North Carolina. In the year 1823, a young missionary, the Rev. Jacob Scherer, came from the North Carolina Synod and held services in the vicinity of "Hall's Mill." Pastor Scherer reported to his synod that he had traveled 2,200 miles, preached 38 times, and received \$45.60, out of which he paid his expenses, \$20.69.

The first resident pastor in middle Tennessee was the Rev. William Jenkins, who was born at Fredricksburg, Md., and who was licensed by the North Carolina Synod in May 1824. After a year of service in this territory, he reported to his synod that he had traveled 3,000 miles (on horseback), preached 175 times, baptized 84 children and 14 adults, and received into church membership 84 persons, and conducted eight funerals. Pastor Jenkins was busy, as were the Muhlenbergs in their day, establishing congregations in the South and Middle West, and it is to him that the first Lutheran church of Nashville, Tenn., owes its origin. When the meeting of the Old General Synod was held at Pittsburgh, Pa., in 1859, he induced the Rev. William Eggers to come west with him and care for the Lutherans in Nashville.

When the War between the States came on, Pastor Eggers, because of the need of funds upon which to live, mentioned to his people that he was contemplating resigning. They chided him by saying, "No shepherd should leave his flock in a time of great conflict," and so he remained with them. He secured a chaplaincy and worked among the soldiers in and about Nashville.

On one occasion when Pastor Eggers was in Philadelphia he met his commanding officer on the street. The officer commanded him to appear at the auditorium that night, saying that the President of the United States, the Hon. Abraham Lincoln, was to address the audience there. Pastor Eggers refused to do so because of his shabby clothing; but when his commanding officer stated to him that this was an order, Pastor Eggers was on the platform as scheduled. After the President's address, Mr. Eggers was introduced to Mr. Lincoln with the remark:

"Here is a man from the South who prays for you each Sunday in his congregation."

We are not an embryonic nation today, fighting for our first breath of life;

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<i>The F. B. I. Front</i> (The March of Time)	<i>Documentary.</i> Work of government agents in ferreting out enemy espionage, with one case acted out as illustration.	Reveals interesting details of methods of determining spy activities. <i>Informative.</i> <i>M, Y</i>
† <i>Moscow Strikes Back</i> (Artkino; released by Republic, commentary in English)	<i>Newsreels</i> from Russia, showing last year's defense of Moscow; the counter attack; the desolation, human and material, in wake of conflict.	Revealing, on-the-spot photography, presenting details of actual combat and reactions of soldiers and everyday men and women caught in the struggle. Gruesome but <i>impressive</i> as revelation of what war actually is. <i>M, Y</i>
<i>Pierre of the Plains</i> (MGM) Bruce Cabot John Carroll Ruth Hussey	<i>Melodrama</i> set in Canadian wilds, with comic French-accented wanderer, mounted police, visiting hunters, girl tavern keeper, a murder trial, etc.	A story that flounders vaguely from one possible angle to another; characterizations that are only vaguely set forth. <i>Ineffectual.</i> <i>M, Y</i>
<i>Spirit of Stanford</i> (Col.) Frankie Albert M. Chapman Matt Willis	<i>Football</i> sequences relating gridiron career of Albert, told in retrospect.	Some good portions for football fans, with dramatic sequences poorly conceived and amateurishly presented. <i>As football, yes.</i> <i>Y</i>
<i>Springtime in the Rockies</i> (Fox) Betty Grable C. Greenwood E. E. Horton Carmen Miranda John Payne Cesar Romero	<i>Musical.</i> Jilted dancer follows estranged partner from New York to Lake Louise, where against glamorous background he wins her back. In technicolor.	Elaborate settings and abundance of tuneful ensembles make this a typical addition to lavish films with which these players have been associated—even to phony Latin-Americanism displayed by Miranda. <i>Elaborate, trivial, with much consumption of brilliantly-hued liquors.</i> <i>M</i>
† <i>The Talk of the Town</i> (Col.) Jean Arthur Edgar Buchanan Ronald Colman Cary Grant	<i>Comedy.</i> Varying points of view on "letter of law" brought into focus when falsely accused worker hides in attic of legal expert and secretary-housekeeper seeks to reconcile philosophies.	Deft writing and direction make this <i>intelligent entertainment.</i> <i>M, Y</i>

BEST CURRENT FILMS

For Family: Bambi, Dumbo, Fantasia, The Gold Rush, Holiday Inn, It Happened in Flatbush, The Pride of the Yankees, Yankee Doodle Dandy.

For Mature Audience: The Battle of Midway, Crossroads, The Forgotten Village, How Green Was My Valley, In This Our Life, Joe Smith—American, King's Row, Ku Kan, The Loves of Edgar Allan Poe, the Magnificent Ambersons, Mokey, Mr. Kipps, Mr. V, Mrs. Miniver, My Favorite Blonde, My Sister Eileen, Now Voyager, The Pied Piper, Sergeant York, Sullivan's Travels, Target for Tonight, This Above All, Wake Island, The World at War.

instead we are fighting for a continuation of a life that men like Muhlenberg made possible for us. We are powerful, immense, rich; but none the less our existence is faced with dangers just as great as those overcome by the spirit of 1776. I think that every American should think again of that statement made by John Peter Gabriel Muhlenberg when he removed his clerical robe and took up arms. Yes, there is a time for all things; and we have now come to the time to fight, everyone of us, if our country is to survive. We

must fight, not only on the battlefield, but we must give our all on the home front as well.

The soldiers in our industrial plants—the farmers who produce our food in sufficient quantities that we may feed ourselves and help to supply our allies—our women who offer themselves as nurses and maintain our morale at home—all must fight, and all are fighting, so that America may survive.

One of the most cherished principles for which we fight is our belief that Christianity is a way of life consisting

of faith in Christ and all the ideals and principles which He left for us to follow. Since our own Lutheran brothers in Norway, Denmark and Holland, and even those in France, have been enslaved by barbarism and have had heathenistic ideas forced upon them and, since many of their churches have been closed and their pastors thrown in prison camps, we know our cause is just.

These believers in our faith are looking to Americans not only to restore the pastors to their pulpits but also to restore the right to a Christian way of life to every man, woman, and child.

We must become real citizens of the world and do our just share in building a Christian world for future generations—a world where the people of tomorrow will be free in fact from want and fear and shall have freedom of life and living.

[THE END]

Muhlenberg Bicentennial in Charleston

At St. John's Church, Charleston, S. C., the Rev. Heyward W. Epting pastor, and George J. Gongaware, D.D., pastor emeritus, September 20 was a "high day" in the life of the congregation. As this Sunday was nearest September 22, the date of the landing of Henry Melchior Muhlenberg in Charleston, and as the organization of St. John's Church was the direct result of Muhlenberg's labors, the congregation assembled with rejoicing hearts and deep gratitude of soul to pay tribute to "a man of God," and glory in his accomplishments for God and country.

The special service consisted of appropriate lessons, special music under the direction of Mrs. William G. Locke, organist, a historical address by Prof. John C. Aull, and the sermon by Pastor Epting. The congregation was greatly stirred by the challenging messages given, and all were of the firm conviction that the task of the Church today is greater than ever before.

A further observance of this event will be held November 22, at which time a pageant, written by Miss Katherine Freyschmidt, a member of St. John's, will be presented.

Recipient of Two Gifts

To remember the church in one's will is a testimony to one's faith. St. John's rejoices in announcing such an instance. The will of the late Samuel B. Renneker, in recent years a resident of Columbia, S. C., but for many years a faithful member of St. John's and of its vestry, contained a bequest of \$7,500 to be added to the Endowment Fund of St. John's Lutheran Church. St. John's also received a cash donation of \$1,000 from the Misses Annie and Augusta Mattson. For both these gifts the congregation is very appreciative.

210 Years Old

THE 210th anniversary of *Old Goshenhoppen Lutheran Church*, Montgomery County, Pa., the Rev. Mark O. Heller pastor, was celebrated November 1 in conjunction with the Reformation festival. At the morning service the sermon was preached by Dr. E. P. Pfatteicher, president of the Ministerium of Pennsylvania.

At the Homecoming Service in the afternoon, the addresses were delivered by the Rev. Harvey Snyder of Nazareth, Pa., Dr. Corson C. Snyder of Bethlehem, and the Rev. Lester Fetter of Lansford. These men were selected because of their early youth associations with this church.

This congregation has had ten pastors: Mr. Streiter, Pastors John Andrea, Lucas Raus, John Roth, Conrad Roeller, George Roeller, Engelbert Peixotto, Frederick Walz, Clinton Fetter, and Mark Heller, the present pastor.

The old log schoolhouse—now covered with stucco—is traditionally held as the original building on the property, and was built in 1732. During the week it served its educational purpose under Schoolmaster Streiter, and for the first twelve years as a house of worship for the Lutheran and Reformed congregations. In his journals, Patriarch Henry Melchior Muhlenberg records that he visited the congregation after Easter in 1751 and that through him application was made by the congregation for membership in the Ministerium of Pennsylvania. Real stability began with the pastorate of the Rev. Conrad Roeller in 1772. In 1859 the second church was erected, and in 1915 it was enlarged to its present dimensions.

For many years this congregation has held the record for annually meeting its apportioned benevolence in full and liberally supporting the institutions of the Church with special gifts.

Wagner College

For the twenty-fifth consecutive time, Frederic Sutter, D.D., pastor of Trinity Church, Staten Island, N. Y., has been named president of the Wagner College Board of Trustees, at the annual September meeting. Theodore O. Posselt, D.D., who was renamed secretary, is also beginning his twenty-fifth year of office.

Mr. John Kohout, president of the New York and Richmond Gas Company, was named treasurer of the Board. Mr. Kohout is treasurer of the Staten Island Chamber of Commerce and a director of the Staten Island Hospital, the Richmond County Savings Bank, and the Staten Island Community Chest.

Re-elected vice-president of the Board was the Rev. Herbert T. Weiskotten, pastor of Redeemer Church, Brooklyn, N. Y.

New members elected for three-year terms include the Rev. George R. F. Tamke, pastor of St. John's Church, Union City, N. J.; Mr. Frank Egner of Rockville Centre, L. I.; and Mr. Henry G. Pfeil of Schenectady, N. Y.

With an unexpectedly high registration total of 280 students, Wagner College has failed to feel the ten to fifteen per cent decrease in enrollment predicted for colleges and universities this year. Miss Virginia Mackoy, registrar, has also announced that male enrollment and the percentage of new students are about the same as in 1941.



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CHURCH SOCIETIES, will you make the contacts with the members of the congregation and get them to subscribe for the foremost church paper published—"The Lutheran?"

STEP BY STEP WE WILL REACH THE GOAL!

Reformation Services

NEARLY two thousand people participated in the annual Reformation Service of the Lutheran congregations of Harrisburg and Vicinity Sunday evening, November 1, in the classical, chaste forum of the Pennsylvania State Education Building in Harrisburg, Pa.

Dr. Joseph B. Baker, pastor of St. Matthew's Church, York, was the speaker, and his subject, "Using Our Inheritance." Although we have inherited a great legacy of personal, spiritual privileges from Martin Luther, said Dr. Baker, we cannot live on our inheritance alone. We must expand and develop our possessions. The unique style of Dr. Baker and his warm understanding of the human heart found a generous response in the large congregation.

The John Harris High School Choir of seventy voices, under the direction of A. Leon Reisinger, sang two anthems and led in the singing of the hymns and the liturgy. The Rev. Alton M. Motter, pastor of the Church of the Redeemer, Harrisburg, and president of the Lutheran Ministerial Association, presided. He was assisted by the Rev. Harrison Ziegler, III, pastor of Shoop's Church, Colonial Park. The Rev. W. Edward McHale of St. John's Church, Steelton, read the scripture lesson and

the Rev. Joseph L. Schantz, pastor of St. Michael's, Harrisburg, offered the prayer.

GEORGE S. MILLER.

Lynbrook, N. Y. Sunday afternoon, November 1, a Reformation service was held at the Lynbrook High School to mark the 425th anniversary of the birth of Protestantism. All Lutheran churches of Nassau and Suffolk Counties participated in the service, which was sponsored by the Lutheran Laymen's Association of these two counties. The proceeds of the offering were given to the National Lutheran Service Centers.

The clergymen participating in the service were the Rev. Ralph Durr, Christ Church, Floral Park; the Rev. Thomas Van Pelt, president of Nassau-Suffolk Ministerial Association; the Rev. Robert W. Long, Oceanside Lutheran Church, Oceanside; the Rev. Carl W. Nutzhorn, Holy Trinity, Rockville Centre; the Rev. C. S. Kirkegaard, St. John's, Lynbrook. The sermon was preached by the Rev. Henry Cornelsen, Jr., pastor of St. John's Church, Easton, Pa.

Two anthems were sung by the Lutheran Choral Association under the direction of Oscar M. Magnusson, organist of Christ Church, Freeport, N. Y., and the accompanist was Herbert

Shogren, organist of Holy Trinity Church, Rockville Centre. The accompanist for the service was Mrs. Ronald Davis, organist of Grace Church, Malverne.

A New Mission

OCTOBER 11 the first members were received into St. Matthew's Church of Springfield, Delaware County, Pa., a mission of the Central Pennsylvania Synod, Calvin P. Swank, D.D., superintendent. There were seventy-one present, and forty-eight were received at the first service. Ten have been added to the list. The charter membership will be held open until Advent Sunday.

The work at Springfield has been under the leadership of the Rev. Donald G. Doll, a recent graduate of the theological seminary at Gettysburg. He began his work in this parish in June. The congregation has been meeting in Township Hall under unsatisfactory conditions. The work has progressed more rapidly than was anticipated, and early organization has been necessary in order to authorize securing a place of worship. A fine building site has been purchased and the erection of a church with used material is now under consideration. The people are very energetic and enthusiastic.

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Six good ones for young folks.
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ELDRIDGE ENTERTAINMENT HOUSE

Franklin, Ohio, and Denver, Colo.

HOUSING CONDITIONS

are crowded in **DAYTON** and vicinity.
The Inner Mission will help newcomers
find residence and a church home. For-
ward names to the Rev. F. R. Stone-
burner, Superintendent, The Inner Mis-
sion League, 201 Commercial St., Dayton,
Ohio.

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What You Buy With
WAR BONDS
★

It's not a pleasant picture to con-
template, but War calls for "blood
and sweat and tears." And the Army
Medical Corps, with its efficient
nurses and its volunteer Red Cross
"Angels of Mercy," needs thousands
of surgical beds for field and base
hospitals on every front.



These beds cost approximately \$22
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U. S. Treasury Department

Silver Anniversary

OCTOBER 18 a congregation of 250
people assembled in *St. John's Church*,
Abbottstown, Pa., to celebrate the sil-
ver anniversary of the Women's Mis-
sionary Society. The Rev. Snyder Alle-
man is pastor of the congregation.

The Rev. Paul Gladfelter, former
pastor of the congregation, conducted
Vespers, and his wife, a former pres-
ident of the society, was the guest
speaker.

Greetings by letter were from the
presidents of the W. M. S. of the U. L.
C. A., the Central Pennsylvania Synod,
the West Pennsylvania Conference, as
well as from the first president and or-
ganizer of the society, Mrs. F. C.
Sternat, and Mrs. John R. Strevig, both
wives of former pastors, together with
one from Mrs. H. D. Hoover.

Those bringing greetings in person
included Mrs. Kenneth James, pres-
ident of the Adams District; the Rev.
Dr. Dobbs Ehlman, pastor of the neigh-
boring Reformed congregation; Mrs.
George Sheffer, Box Work Secretary of
the West Pennsylvania Conference and
president of the W. M. S. of First Lu-
theran Church, New Oxford, Pa.; Mrs.
Robert Lau, vice-president of the
W. M. S. of Trinity congregation, East
Berlin, Pa.; and Mrs. Guy Straley,
president of the W. M. S. of the Holtz-
schwam congregation.

The society now has 51 active mem-
bers, 17 Life Members and two In Me-
morian members. Four persons who
served as president, three as treasurer,
and one as secretary—all officers, past
and present—are still living.

During the life of the society it has
contributed about \$3,000 for the work
of the church.

The anniversary offering, exclusive
of all membership dues, amounted to
seventy dollars.

Congregations

Columbia, S. C. A special preaching
mission was held at the Church of the
Reformation, the Rev. Wynne C. Boliek
pastor, every evening November 1 to 6.
This series of services was sponsored
by the men's organization, and the
guest preacher was the Rev. Carl
Caughman of Cameron, S. C.

Philadelphia, Pa. Temple Church,
the Rev. Hugh E. Yost pastor, was the
recipient on October 9 of a generous
gift from the widow of their late be-
loved pastor, Dr. August Pohlman.
This gift was in the form of two \$1,000
Temple bonds held by Dr. and Mrs.
Pohlman and was a memorial tribute
to her husband on the fourth anniver-
sary of his death.

On Reformation Sunday Pastor Yost

wore a new pulpit robe for the first
time, the personal gift of individual
members of the church council.

Scarsdale, N. Y. Redeemer Church,
the Rev. Russell F. Auman pastor, ded-
icated their new organ at the morning
service October 25.

Personal

The Rev. William Herbert Blough,
for fourteen years a member of the fac-
ulty of Wittenberg College at Spring-
field, Ohio, was recently commissioned
as lieutenant in the United States Navy.
For sixteen years in addition to his
teaching he has filled the pulpit at the
Casstown Lutheran Church. Tem-
porarily at least, his wife and daughter
will remain at their home in Springfield.

Twenty-five years ago he volunteered
as a doughboy with Americans in the
Foreign Legion and was decorated for
bravery in World War I.

The Rev. C. William Sprenkel was
ordained and installed as assistant pas-
tor of the Evangelical Lutheran Church,
Frederick, Md., Amos John Traver,
D.D., pastor, Wednesday evening, No-
vember 4. President Raymond Sorrick
of the Synod of Maryland officiated and
the sermon was preached by the Rev.
Howard Reisz of Reformation Church,
Baltimore.

Mr. Sprenkel is a son of St. Paul's
Church, York, Pa., a graduate of State
College and Gettysburg Seminary, and
succeeds the Rev. Henry W. Snyder,
Jr., now pastor of Advent Church, New
York City.

The Rev. W. Van H. Davies, assistant
pastor at the Church of the Holy Trin-
ity, New York City, has accepted the
call to become pastor of Messiah
Church, Harrisburg, Pa. With sincere
regret the church board accepted his
resignation as of December 1. A fare-
well reception will be given to Mr. and
Mrs. Davies at the congregational
meeting on the evening of November
eighteenth.

OBITUARY

Edwin C. Harris, D.D.

October 17 the thirty-third anniversary of
the beginning of his work as pastor of St.
John's Church, Sterling, Ill. *Edwin C. Harris*,
D.D., was called into Life Eternal. For more
than six years he had been an invalid confined
to his room, and death came as a blessed re-
lease from "the sufferings of this present time."

Dr. Harris was a good and great servant of
his Lord. He was loved and respected by all
who knew him. His ministry began in 1899
when he was commissioned by the Board of
Foreign Missions and sailed for India. There
he served for eight and one-half years in
Bapatla taluk. He was a true missionary, and
God blessed his work greatly; but he was forced
to remain in the United States at the end of
this period because of the health of Mrs. Harris.
In 1909, shortly after his return to America,
he was called to St. John's in Sterling, where
he served until his death.

The facts of his ministry in St. John's help
to indicate the blessing of his labors. The con-
gregation grew from 500 to over 1,300 baptized
members; the Sunday school to 650 pupils; a
new church costing \$120,000 was built and paid

for; the apportionment was always paid 100 per cent; for seventeen years a missionary pastor was supported by the congregation; and, a strong program of the work of the whole church went forward year by year.

Dr. Harris was a diligent worker, a good organizer, and an able leader. But above all he was a true pastor, loved and esteemed for his understanding, gracious sympathy, and strong faith. He served everyone in one spirit—that of the Master. He constantly called and wrote personal letters and kept in close touch with his people. The whole community regarded Dr. Harris as one of God's saints. Many hundreds in the community counted him their pastor and servant, though they were unchurched, and he served them without counting his own well being. He was truly blessed of God in a beautiful Christlike personality and in his passion for the salvation of souls and the service of his brethren.

Dr. Harris was a servant of the whole Church, and not only within the congregation. He was a member of the Board of the Nachusa Lutheran Home for Children for a number of years and treasurer from 1911-1916. For many years he was chairman of the Examining Committee of the Illinois Synod. In 1915 and 1916 he was president of the Northern Illinois Synod. A number of times he was a delegate to the conventions of the General Synod and the United Lutheran Church in America. He labored earnestly in behalf of the Rock River Assembly, a summer assembly for Christian people, and sought to save it for the Church. He was loved in his synod and beyond it in the Church where he was known.

In addition to his many other virtues Dr. Harris had an orderly mind. This was reflected in his congregational records, which are complete and excellently executed. He also analyzed and compiled back records. The congregation and Church are indebted to him for many booklets which he wrote and published on historical matters.

One of the finest tributes to the ministry of Dr. Harris is that of an editorial in the *Sterling Daily Gazette*, which first compares his influence in the community to that of "The Servant in the House," and then goes on to say: "He (Dr. Harris) moved among us smilingly, bringing cheer to the afflicted, advising the young, cheering us in our everyday tasks. He never entered a home without bringing with him a feeling of friendship and a desire for a better life; he never left a home without leaving behind him a happy thought. If ever a man taught the Gospel by precept and example, that man was Dr. E. C. Harris. This community has been enriched because of his having lived among us."

Edwin C. Harris was born July 19, 1870, near Oxford, Ohio, the son of Joseph and Jennie Chambers Harris. After his early schooling he attended Miami University, Oxford, Ohio, 1887-1888; National Normal University, Lebanon, Ohio, one term in 1889. After teaching one year, he enrolled at Wittenberg College and was graduated in 1896. He was graduated from the Theological Seminary at Wittenberg in 1899. During his seminary course he supplied churches at Xenia and Dayton, Ohio, and Middletown, Ind. Wittenberg conferred the honorary degree of Doctor of Divinity on him in 1918.

In July 1899 he was commissioned to India. September 21, 1899, he was united in marriage with Anna Magdalen Snyder of Darrtown, Ohio, and the couple left on the 13,000-mile trip to India. During the eight and one-half years of his ministry in India two of the couple's three children were born: Margery, Mrs. Waldo Nelson of Philadelphia, and Kathleen, Mrs. Donald Ball of Chicago. September 20, 1909, Dr. Harris was called to be pastor of St. John's Church of Sterling. A son, Dr. Lloyd Harris, of Lafayette, Ind., was born here. Besides his widow and three children he is survived by four brothers: William Harris of Alhambra, Calif.; Charles Harris of Lynn, Ind.; Herbert Harris of Middletown, Ohio; and James Harris of Darrtown, Ohio.

Funeral services were held in the church which was his only pastorate in America October 19. The Rev. Albert H. Keck, Jr., pastor of St. John's since May 1, 1935, when Dr. Harris became pastor emeritus, conducted the service. Dr. Lloyd W. Walter, Dixon, Ill., led in the prayer. The sermon was preached by Dr. Thomas B. Hersch, Lanark, Ill., a classmate of Dr. Harris at college and a colleague in the synod for many years, and appointed representative of Dr. Armin G. Weng, president of the Illinois Synod.

His body was taken to Darrtown, Ohio, for burial. The service at Darrtown was held October 21, and was conducted by the Rev. James Miller. Albert H. Keck, Jr.

Mrs. John B. Krechting

Mrs. Louise Krechting, widow of the late John B. Krechting, D.D., died at the age of eighty-four Sunday, October 18, in Washington, D. C. Mrs. Krechting had served with her husband in Amsterdam, N. Y., for nine years and for thirty-four years at Oldwick, N. J.

In addition to her services in the parishes where her husband was pastor, she had been one of the leaders in the national work of the

Women's Missionary Society. She was one of the three founders of *Woman's Work* and retired only twelve years ago from the office of circulation manager. She was at one time president of the Women's Missionary Society of the General Synod.

In recent years she had made her home with one of her sons, Dr. W. E. H. Krechting, of Washington, D. C., and had been an active member of the Lutheran Church of the Reformation in that city where she was affectionately known as "Mother" Krechting. Another son, Warren Krechting, also of Washington, survives. Also surviving are three brothers: William Pepper of Amherst, Mass., and Lewis C. and Walter Pepper of Amsterdam, N. Y.

Funeral services were held in Washington October 19, with the Rev. Ralph W. Loew officiating. Burial services were held in Amsterdam, N. Y., October 21, with Dr. Floyd L. Moyer of St. Luke's Lutheran Church, officiating, and interment followed in the family burial ground at Tribe's Hill, N. Y. R. W. Loew.

RESOLUTIONS

Adolphine Sprengel

Whereas, it has pleased Almighty God in His wisdom to call from our earthly fellowship on October 9, 1942, Miss Adolphine Sprengel, for many years a faithful member of this congregation, and for more than ten years its financial secretary, also financial secretary of our local Women's Missionary Society since its founding; and

Whereas, we recall with affectionate respect her genial personality, unselfishness, steadfast faith and devotion to duty; therefore,

Be It Resolved, that we, the church council of Christ Evangelical Lutheran Church of Ozone Park, N. Y., offer grateful expression of thanks to God for our years of association with Miss Sprengel, keenly feeling our loss, but humbly bowing to the will of Him Who doeth all things well;

Be It Also Resolved, that we express our deepest sympathy to her sister-in-law and close companion for the last forty-one years,

Mrs. M. Lahmann, commending her to the God of all comfort; and,

Be It Further Resolved, that a copy of these resolutions be given to Mrs. Lahmann, that they be recorded in the minutes of the church council as of October 13, 1942, that they be read to the congregation, and that they be inserted in THE LUTHERAN.

E. A. MEYER, Pastor.

FRANK ARMBRUSTER, Sec.

MARRIED

Snyder-Mercer. Miss Ruth Audry Mercer of Frederick, Md., and the Rev. Henry W. Snyder, Jr., were married in the Lutheran Church of Frederick, Md., of which the groom was assistant pastor since October 1940. Dr. Henry W. Snyder, father of the groom, performed the ceremony, assisted by Dr. Amos J. Traver, pastor of the church.

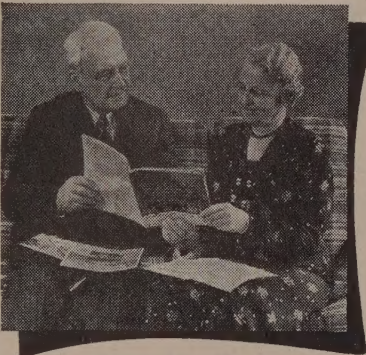
Mr. Snyder has begun his work as pastor of the Church of the Advent, New York City.

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